The Rule of "Not Too Much"

H. E. O. Heinemann

The Rule of

"Not Too Much"

Being a Collection of Articles Written During the Past Few Years in Discussing the Principle of

TEMPERANCE

With Special Reference to the Use of Fermented Beverages

"The rule of 'not too much' by temperance taught."
—*Paradise Lost.*

BY
H. E. O. HEINEMANN

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145 Lasalle Street
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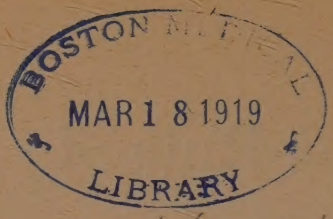

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Μηδὲν ἄγαν

Medium tenuere beati.

The first physicians by debauch were made.
Excess began and sloth sustains the trade.
—DRYDEN.

Now, if the temperate life is such a happy one, if its name is so beautiful and lovable, if the possession of it is so certain and so secure, there is nothing left for me to do except to entreat . . . . every man endowed with gentle soul and gifted with rational faculties, to embrace this, the richest treasure of life; for as it surpasses all the other riches and treasures of this world by giving us a long and healthy life, so it deserves to be loved, sought after, and preserved always by all.—LOUIS CORNARO.

True modesty lies in the entire absence of thought upon the subject.—T. H. LEWIN.

'Tis in ourselves that we are thus or thus. Our bodies are gardens, to the which our wills are gardeners, so that if we will plant nettles or sow lettuce, set hyssop and weed up thyme, supply it with one gender of herbs or distract it with many, either to have it sterile with idleness or manured with industry, why, the power and corrigible authority of this lies in our wills. . . . . We have reason to cool our raging motions, our carnal stings, our unbitted lusts.—OTHELLO.

Men see clearly, like owls, in the night of their own notions; but, in experience, as in the daylight, they wink and are but half-sighted.—BACON.

Qui admonent amice docendi sunt, qui inimice insectantur, repellendi.—CICERO.

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WHY?

The present year is the centennial of the organized temperance movement in America.

It is also a time of extraordinary agitation against the use of alcoholic drink.

There is thus both reason and occasion for the publication of some articles by which it has been intended to place the so-called drink question in a rational light before the American people.

In the course of the last four years the drink question has been discussed in many of its aspects by the writer in the AMERICAN BREWERS' REVIEW under the heading "From the Growler."

While written for a publication which is frankly devoted to the interests of the brewing trade, the articles have been kept strictly within the limits of actual scientific knowledge and reasonable inference, all exaggerations or unwarranted conclusions being carefully avoided.

It can be safely claimed that the views contained in these articles represent the vast preponderance of opinion of men of science, sociologists, settlement workers, economists, moralists and philanthropists, the world over.

Ever since the doctrine of universal total abstinence killed the American temperance movement about fifty years ago—which up to that time had made good progress, its principle being the temperate use of fermented beverages—the whole drink question has been discussed on a false basis, and the public mind has been filled with a phantasmagoria generated in the unhealthy imagination of zealots, until today the country is overspread with a wholly false and unwholesome moral atmosphere in regard to the drink question, so-called.

The writer has not been afraid to call a spade a spade, and has lectured the trades connected with the manufacture and sale of alcoholic drink frequently with candor and energy in regard to such matters as called for correction, as the files of the AMERICAN BREWERS' REVIEW for the past five years will show. He believes firmly, however, that in a candid and rational examination of the subject the conclusion must be in favor of the temperate use of fermented beverages.

The present articles are intended to contribute towards putting the public discussion of the temperance question upon a basis of health, morality, happiness, social order and common sense.

CHICAGO, ILL., March, 1908.

BOSTON MEDICAL
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(March 1, 1908.)

The Motive Which Leads to Alcoholic Drink Is One of the Best in Human Nature.

Much has of late appeared in print concerning the temperate habits of the Jews. It is related that Francis Murphy once remarked that if all people drank like the Jews there would be no temperance problem.

One of the very best public deliverances on the subject of the use of alcoholic drink ever made in America, comes in a newspaper account of an address by Rabbi FINESHRIBER, of Davenport, Ia., given at Temple Emanuel in that city, January 10, 1908. I quote the following, which is the greater part of the abstract of the address as published, putting in italics the words I consider the most important:

Logically speaking, prohibition is the most superficial method of dealing with the liquor problem. The reason that prohibition appeals to men is chiefly because it is easy to conceive of this plan of eradicating the evils existing. They have in mind the fact, and reason that if only a law could be passed under which it would be a crime to consume liquors all would be well. But these easy solutions to great evils are very misleading.

To those who think they possess an easy solution to a problem that has caused many to rack their brains in vain, the warning to beware is extended. How often when an easy plan to make a large amount of money is broached to you will you find upon close and thorough investigation that there is some phase of the problem that you have not looked for and which makes the whole plan weak and elusive?

Of all those who seek for the solution of this matter there are only a few, very few who find the solution. So it is with the liquor problem, which is at once sociological, domestic, and religious. There is no easy way out of it.

So far we must be suspicious and not jump at conclusions in regard to the solving of this great problem. Let us carefully examine into the cause of the desire for drink. When a thing is not right and goes wrong we examine it to learn the cause, and after reaching our conclusions we apply our remedy. The best way to solve the question is not to kiss and blow it away as a mother does an injury to her child, but let us find out the motive and the cure for it. I believe that *the motive which leads men to drink is one of the best and not of a lowly nature as is the prevailing opinion.*

This man when he takes alcoholic liquors does not do so from a desire to satisfy his animal nature, but he wants an enlargement of his conscious self, he desires to live the larger life and to live a life that is a least bit better and one that is on a higher plane and above the ordinary cares of life, and to reach this plane they drink. Now this version of the drink problem may have a ludicrous turn to some, but why is it that some of the finest, noblest and most learned of men have gone to the drunkard's grave? They have experienced this desire to rise above the common planes of everyday life and by surrendering to this desire have sunk to a drunkard's end.

Now in order to solve this great problem it will not suffice that we remove the liquor; this does not answer the case. We must find a substitute. That is the remedy. Man's desires will not be changed; they will always wish to rise above the ordinary life and to meet this weakness *we must find a substitute, one that will bring about this elevation to the larger life. And when this is attained there may be a barrel of liquor resting on every corner and they will remain there until the casks fall to pieces before being touched by the people.* This would be the case were the minds of men trained rightly.

In the education of the children if more emphasis were laid upon the strengthening of their will power and less time spent in the enactment of prohibition laws we would be much nearer the solution of the problem than we are at present. Let us see to it that in the homes, the mind and

will power to resist evil, be strengthened and built up and then we may feel that they can go out into the world with strength enough to resist temptations, and then the matter of prohibition will be forever laid aside.

The learned rabbi has here put into words the same idea that I have repeatedly tried to express in these columns, except some matters of detail, and especially the last paragraph, with which I do not quite agree.

It may be admitted that there are people who desire to attain a condition of stupor or brutish mental indolence by alcoholic drink. Such are the typical "alcoholics," the periodical or chronic drunkards. They are the defectives, bound by degeneracy or unfortunate environment, usually both, to reach that condition of degradation by one path or another. If they do not reach it by means of alcoholism, they will by some other means, and often a worse. How many cases are there where a kindly physician or alienist has told the relatives of an unfortunate who was committed to an asylum that it was "drink and cigarettes," because he had not the heart to aggravate their grief by telling them it was sexual perversion or other misfortune, commonly considered more infamous than alcoholism? And the records of the asylum will tally one more to the debit account of alcoholic drink in creating insanity. The drunkard is so because he is by nature an abnormal person. Just as the criminal is so by nature.

According to GAROFALO and his predecessors in the anthropological school of criminology, all criminals are abnormal. There are no normal persons among them, and it is impossible for them to become so. There is no such individual as an accidental criminal, if we mean by that term that a person of good moral development can commit a crime. It does not follow that all abnormal persons necessarily commit

crime. There are so-called latent criminals who are prevented by fortunate environment from lapsing into the category of actual criminals.

It is just so with the drunkard. He is abnormal, and can never be normal, although a fortunate environment may prevent him from actually getting down into the gutter. Still, as society seeks to eliminate the criminal rather than put itself in such a state as to prevent the criminally disposed from living up to their natural bent, likewise society seeks to eliminate the drunkard rather than itself live under the hospital and prison regimen which is necessary in order to prevent his natural propensity from asserting itself.

In other words, we might as reasonably demand all society to live under a reform school government devised to prevent the criminally disposed from actually exercising their inclinations, as demand that all society live under the sanitarium regimen required to keep the drunkard from falling into the ways indicated by his natural predisposition. When we are ready to turn human society into a reform school or a prison, then we may rationally consider the adoption of prohibition.

But the great mass of the people drink to enjoy, not to stupefy themselves and kill the source of both joy and pain. And what is joy but a heightened intensity or enlargement of consciousness?

Must we be condemned forever to move along in the jog-trot or everyday life? Is it altogether improper to turn into a run now and then? Is it forbidden to lay aside the merely material, if not sordid, aims of business and work-a-day life and give ourselves over to the loftier aspirations of the higher life? Are we to be bound down forever to the low ideal of business success? Must we forever keep our-

selves at the keenest edge of economic efficiency? May we not soar above the commonplace and dream once more the dreams of our youth, live for the nonce in the realm of the imagination? Ah, the imagination! What would the world be without the imagination? "There are some falsehoods on which men mount as on bright wings to Heaven. There are some truths, cold, bitter, taunting truths, wherein your worldly scholars are very apt and punctual, that bind men down to earth with leaden chains."

It is the imagination to which all the great things in the world are due. Not the imagination of the poet and the artist alone. The philosopher, the scientist, the statesman, the general—they all receive their inspiration from the imagination. What bolder flight of imagination than that of Columbus to sail through the Sea of Darkness to the uttermost coasts of the Indies? What grander conceit of the imagination than the celestial harmonies that filled the mind of Copernicus and Kepler? What greater exaltation than that imagination of Darwin which searched the very plan of creation? What nobler ideals than the imagination of Washington for the liberties of the American colonists, of Lincoln for the liberty of the human race?

Do such ideas rise in the humdrum of our bread-and-butter life or in the degrading chase after the dollar? Nothing has ever proved such a drag upon all aspirations after the ideal as the pot-boiler necessities and the greed for pelf. It is true that the improvement of man's physical condition is an antecedent condition of his spiritual enlargement. But nevertheless the spiritual life begins where the grosser needs of the body end, and it is only by getting away from the dull cares of mere existence that the higher life can be entered.

What if alcoholic drink does weaken, for the time being, certain faculties of the nervous system? What if one can add or multiply less rapidly, or react less promptly upon certain impressions while under the influence of a small amount of alcohol? Is a composer able to do a problem in calculus while engaged in creative work on a grand opera? Or was it a sign of spiritual or mental dullness when Newton put his watch into the boiling water and gazed intently at the egg in his hand? Is it not a fact that the intense application of certain higher faculties temporarily overpowers the lower, merely mechanical psychical functions? That is all that Kraepelin and the others whom the anti-alcoholists invoke, proved when they showed what they called the paralyzing of certain nerve functions by certain doses of alcohol. It is characteristic of an intense nature to concentrate oneself on one thing at a time, and even if such concentration reaches the degree of complete so-called absent-mindedness, that is no sign of intellectual or spiritual weakness. Often quite the contrary, as the stories about Newton illustrate.

It is the seeking after the life on a higher plane that is one of the impulses creating the desire for alcoholic stimulation, the desire to be lifted above the ordinary cares of life. "One of the impulses," I say, for there are others, which I have pointed out in these columns, chiefly those of a psycho-physiological character resting in the greater enjoyment of physical things, which is an essential to health and well-being. And it is only this one I am discussing now.

* * *

I can propose an absolute, final solution of the liquor problem. It is really quite simple.

Let us have a perfect economic system, to begin

with, where every person shall have enough, where an hour or two a day spent in productive work will be ample to produce all the necessaries and luxuries of life, where there will be no care for the mere physical needs, where each will render his neighbor his due, where our cities will all be clean and beautiful, our streets well paved and well lighted, our dwellings, offices and factories large, airy, light, sanitary; where we shall all be leading the temperate life, eating and enjoying as much food as we require and no more, where sanitation will be perfect and infectious diseases unknown, where men and women shall mate according to their love and "affinities" and children be raised in happiness and refinement, where all will have abundant time for recreation and enjoyment, for basking in the beauties of nature, delighting in wholesome sports and pastimes free from all wanton cruelty to any living thing, having full and free access to all the elevating pleasures of literature, art, music, where the "higher life" will be the rule instead of the rare exception, as it unfortunately is now—let us have all these things, and then we may, as Rabbi Fineshriber says, have a barrel of liquor resting on every corner, and we may be sure, while we shall probably continue to enjoy a glass of wine or beer, there will be no drunkenness or gluttony, no crime or insanity, no pauperism or vice. For by that time all the defectives will have been eliminated from the race and we shall all know only perfect bliss.

In the meantime, however, let us work and wait. Let us educate ourselves and our children, not to become mere drudges to the ambition for wealth or power, but to recognize the greater and better things in life—the higher life. Let us recognize that virtue requires freedom, that the absence of crime in the prison house

is not the result of virtue, that morality is the child of happiness, that temperance is the product of plenty and of freedom to enjoy, not of scarcity and abstinence, that there is not only no harm, but great positive good in the temperate joy of living and the moderate use of the good things of the world, that joy is the greatest health tonic as well as the greatest moral uplifter, and that it is not only folly but moral degradation to seek to put us all into a hospital because there are some among us who are constitutionally weak.

(January 1, 1906.)

Psychic Influence of Food and Drink.

The so-called Committee of Fifty* has published a volume summarizing the results of its researches on the liquor problem from the physiologic, the economic and the legislative aspects. In reading this book, which contains a great deal of matter that is of the highest importance to the student of the liquor problem, I am struck with two omissions that seem to be vital.

There is perhaps little cause for wonder that these omissions occur. They occur everywhere. They are largely due to the fact that the outsiders who have examined the problem are never quite free from prejudice, no matter how hard and sincerely they strive to free their minds, and to the other fact that the trade interests concerned have occupied themselves wholly with defenses against the charges constantly brought against the liquor traffic, and have never left their breastworks for any aggressive sallies.

The two points I have in mind refer to the psychic influence of food and drink, for one, and to a certain aspect of the evil effects of the intemperate use of

*As to the personnel and work of the Committee of Fifty see appendix.

liquor in the production of poverty, insanity, crime, and other misery, for the other.

Recent researches in the broad realm of food chemistry and physiology have opened some remarkable and interesting outlooks. One of the most interesting is that of the psychic influence of food and drink.

It is today recognized that appetite and taste, those peculiar nervous and psychic functions, the effects of which are observed, but the nature and excitation of which are so little understood, are of extreme importance in all matters concerning food and drink. Food introduced into the mouth not only excites the flow of saliva, but also, by nervous action, starts the secretion of gastric juice, preparatory to its reception and digestion in the stomach. Even though the food never reaches the stomach, this excitation of stomachic action takes place, as Pavlov showed by his experiments with dogs in whose esophagus he developed a fistula, *i. e.,* a permanent opening, so that the food dropped out instead of reaching the stomach. The more savory the food, the greater the secretion of digestive fluids. It is not intended here to advocate high seasoning of food. But the general psychic effect, the appetizing preparation of the table, the clean, pleasing serving of the food, the delicious odor, and last and most important, the enjoyable sensation of the food itself on the palate and tongue are most powerful aids of digestion. If, then, a glass of beer or wine serves to heighten the pleasure of eating, it thereby performs a highly important function in aid of digestion.

This is quite aside from the nutriment supplied by the beer, and the direct stimulating effect of the alcohol on the digestive apparatus.

The anti-alcoholists will now charge me with en-

couraging gluttony. That is their way. They cannot take up anything in moderation. Temperance is the virtue farthest removed from them.

I am not advocating gluttony. Quite the contrary. Savory food, not seasoned so as to exert an abnormally stimulating influence, if thoroughly chewed and mixed with saliva—which is an essential condition in all food and without which it should never be swallowed—will so satisfy both appetite and hunger as to induce moderate eating. But such food as is taken should appeal to the eye, the touch, the smell, and the taste, in order to produce the most beneficial results upon the system. All the ordinary foods, properly prepared, masticated and insalivated, are practically of equal digestibility. Their chemical composition and their physical condition, under these premises, are alike of secondary importance. The main question is not *what* we eat, but *how* we eat. And if we eat in the right manner, we shall not overeat, but can correct even that abnormal appetite which most of us possess in the matter of eating as a result of false bringing-up and indulging so-called instinct. Instinct is a will-o'-the-wisp. The savage, who is supposed to have instinct, overeats—if he *has* anything to eat. Civilized man learns to train the mis-called "natural" instinct, and to develop a wholesome appetite. At least, he has the means to do so.

The psychic influence of a glass of beer with a meal is thus of direct, positive value in promoting digestion. But there are also indirect effects to the same end. The quickened spirits of the man, the stimulated flow of conversation, the sallies of wit, the good fellowship—all these things exert similar influences in promoting the beneficial effects of eating. I have heard of physicians prescribing the theatre, a good comedy, as a cure for indigestion. If a good laugh, the en-

livening of the spirits, in a word, pleasure, joy, in the proper sense of the term, can aid digestion after food has been improperly taken, how much greater must be the tonic effect if they accompany the taking of the food and can act upon it in the early and important preparatory stages of digestion and absorption?

In other words, we should *eat,* not *feed.* And this is not in conflict with "the simple life." Simple food can be enjoyed just as well as the most complicated productions of the French chef. As by adding the psychic element to the procreative instinct man elevates it into the sublime passion of love, so by adding the psychic element to the simple act of feeding, man can make of it the kernel of the noblest associations, the starting point of high friendships, the source of close soul communion, the center of fellowship, the birth of high thought and unselfish action, the spring of wit and eloquence. And all these psychic ornaments whereby a mere physiological function is elevated, act as most powerful digestors—thus bringing this talk back to earth again.

Intemperance in Food Causes more Distress than Intemperance in Drink.

The fact that a glass of beer heightens the pleasure of eating constitutes, then, a most important point in its favor.

The second point to which I want to refer is a certain aspect of the evil effects of the intemperate use of liquor in producing poverty, crime, insanity, and other misery.

The advocates of temperance, *i. e.,* of the temperate use of all things, including fermented beverages, have devoted much time to efforts to controvert or minimize the charge that intoxicating drink not only contributes to those evils, but is the chief cause of them.

Estimates of the share of crime, pauperism and insanity caused by liquor run as high as seventy-five per cent. The Committee of Fifty seems to gravitate toward a percentage of twenty-five for poverty, about thirty for crime.

The question is a broad one as well as deep. For my own part, I do not believe that twenty-five per cent is even approximately a true figure. Certain investigations abroad go as low as two per cent for poverty. The wide divergence of results shows to my mind that the results are of very little value as showing the actual facts, whereas they do seem to show the natural tendency of social reformers, as well as of the paupers and criminal themselves, to lay the blame on liquor. It is the scapegoat. In most cases a drunkard is pre-disposed, as the anti-alcoholist is, to intemperance. The one lets himself go, and becomes a drunkard. The other keeps himself in check in that respect, and goes to extremes in other things. Both are abnormal. It is not liquor that makes the drunkard, it is the man. It is not the fine cooking that makes the glutton, it is the man, and of course, his environment, consisting of a thousand influences.

But, be the percentage large or small, let us admit, for the sake of the present argument, that an appreciable amount of poverty and crime is due to the intemperate use of liquor. What does it prove? What conclusions as to the use of fermented beverages does it justify?

I should like to see a Committee of Fifty send out a few hundred skillful observers to gather statistics showing the percentage of crime, poverty, insanity, etc., that ought to be charged up to dyspepsia, indigestion, overeating, gluttony, or whatever they might wish to call the protean forms of that constant abuse of the alimentary canal to which nearly all people are

subjecting themselves. I do not mean only the confirmed dyspeptic or hypochondriac, as they used to call this wretched being, I mean the chronic "grouch" of the man who does not feel right and doesn't know why—after eating half a pound of meat and eight ounces of potatoes and a few ounces of vegetables, and bread and butter galore, and some pickles, and sweetmeats, and cheese, altogether enough to sustain a man for two days—the ill temper vented on office help or factory hands, the whimsical discharging of faithful employes, the spiteful "knocking" of a competitor, the quarrel with the wife, the scolding of children. Or the woman whose nerves are "on edge" and she doesn't know why, who is ready to "fly to pieces" at a cross word, venting her ill-humor on servants, herself inaccessible to her children, if she has any,—they are *so* noisy and pester one so, the little brats—the woman who could not bear the nauseating smell of the kitchen and savory cooking,—it's beneath her, you know, woman was born for better things—the woman who complains of aches in all parts and resents your imputation that it comes from the stomach, insisting her stomach is all right, and at the same time exhaling a breath that she has been obliged to perfume in order to conceal its offensiveness—when that man and that woman meet in the evening, what sort of a home circle is it going to be?

Or, take the poor man who has to bolt his food in a hurry, some soggy baker's bread only half done, with raw beef fat flavored to resemble butter, some cheap tough meat, often cooked stringy and with the savory juice boiled out and thrown away, a piece of factory pie of doughy consistency and unknown composition, made more indigestible by copious drinks of coffee thoroughly boiled so as to extract all the injurious matters from the bean

and drive off the aroma—perhaps, in some cases, the only redeeming feature of the meal a can or bottle of beer; or the wife at home struggling with her work and her children—she is sure to have them and will do what she can for them according to her light—snatching a bite of food now and then and swallowing it almost whole, then sweating in a stuffy kitchen to prepare the husband's and children's supper made up in large part of food on which the highest art of the adulterator has been expended—what sort of a home circle is that going to be?

Let us grant, for the sake of this argument only, that liquor causes some crime, poverty, etc. But I must insist that food causes many times as much. The misery we see about us, poverty, crime, vice, insanity, divorces, orphans by action of court, married men without wife or home, married women without a husband—in his place only a man who pays the bills—children to whom father and mother are little more than a legend, members of a family seeking pleasure and consolation away from home, coming together at meal time to take up a fresh charge of centrifugal force, driving them apart to seek gratification and pleasure in spots unhallowed by the name of "home," ending, perhaps, in crime and self-destruction—this is due to food, perhaps more directly than the other, smaller percentage, is due to drink. And this icy atmosphere is more congenial to the growth of vice and crime than the generous warmth of feeling engendered by a glass of beer or wine. And the physical conditions fostered by this life are the pre-disposing causes for disease far more immediately than in most cases drink is the cause of poverty or crime. And with disease, vice and crime comes the untold misery, silently borne, of hundreds of thousands of homes, filling the private retreats and sanitariums, where the charity

worker who gathers the statistics as to the amount of insanity caused by drink, never sets foot, for he goes to the public asylums which are not shielded by the euphemism of "sanitariums."

Then, according to the reasoning of the anti-alcoholists, you should stop eating! Prohibit the manufacture and sale of food!

Where's the sense? It is not to stop eating. It is to learn to eat right. It is for the adult to study the question, or take sound medical advice, and observe and govern himself. It is for the parents and the teacher to raise children so that their appetites shall be normal, that they shall not desire excess, but shun it "instinctively"—if you like that word—without the need of conscious self-restraint. It is for the legislator to secure purity of food articles, for the physician to give advice to keep the people in health rather than pull them out of disease, it is for the housekeepers and public-house keepers to learn to cook rationally and with a view to satisfy normal hunger and appetite, not to stimulate jaded palates or gorge extended stomachs.

Was there ever anything good that was unaccompanied by evil? Was there ever a virtue that, sought or practised to excess, did not turn to vice or crime? Quotations from poets and philosophers of all ages might be multiplied on this subject, to prove the unanimity of the mountain peaks of human intellect on this point.

Temperance! That is the key to the whole question as to both food and drink. Eat temperately and drink temperately, and you will be healthy and strong, virtuous and wise, generous and affectionate, according to your gifts and your light.

What we ought to repel is the attempt to throw the burden of poverty, crime, and insanity upon alcoholic drink, whose share in causing such misery is not the

greatest, although unfortunately it is not so insidious a cause or one so difficult to trace as is intemperance in food. It is, in fact, far less dangerous. For while the effects of irrational eating do not appear in plain, unmistakable symptoms at once, the results of excessive drinking advertise themselves instantly and invite reform.

(February 1, 1906.)

Responses of Members of the Committee of Fifty.

The articles in the January issue of the *American Brewers' Review,* specifically referring to the "Psychic Influence of Food and Drink" and to the proposition that "Intemperance in Food Causes More Distress than Intemperance in Drink," were sent to the members of the Committee of Fifty, whose latest book suggested them. A number of answers have been received from members of that committee, some of which I am at liberty to publish.

I consider it highly important to interest men of the class that make up this committee in the cause we are advocating. Public opinion in this country is made by a small minority of people, for the most part those of Anglo-American stock, as far as blood goes, and professional men, scholars, clergymen and leading business men, as far as vocation is concerned. If men of this class can be roused to take an active part or even to give an occasional expression of their views, there is hope that the efforts of the anti-alcoholists to misdirect public opinion in the line of intemperance in thought, speech and action may be thwarted in time to avert serious injury to the people, to say nothing of the crippling of the great brewing industry.

The letters referred to are as follows:

From the president of Harvard University.

HARVARD UNIVERSITY, CAMBRIDGE, Jan. 8, 1906.

I can agree with some of your doctrine in the "Talks on Beer and Temperance" which you send me. Thus, I agree that "The main question is not what we eat, but how we eat," and also that over-eating causes quite as many bodily evils as over-drinking. It does not, however, cause as much crime. Further, I agree with you that it is better to drink beer than drink whiskey; but then it is easy to drink too much beer, as the experience of the German nation abundantly proves. A cheap and good provision of beer and light wine will not prevent Teutonic peoples from drinking distilled liquor to excess. On this point see the experience of California. Drunkenness is a vice that goes by race. The Latin races are not addicted to it; the Russian and Teutonic races are. Very truly yours,

CHARLES W. ELIOT.

From Prof. Henry W. Farnam (Yale).

NEW HAVEN, CONN., January 8, 1906.

Please accept my thanks for the copy of your article on Beer and Temperance which I received this morning. I have no doubt that some of the pauperism and crime may be attributed, as you suggest, to bad food, but inasmuch as the effects of this are much more difficult to trace than those of alcohol, I hardly think it possible to secure any statistics on the subject, and I should think it very unsafe to make any numerical comparison.

The subject has, however, not been neglected by scientists. A member of the Committee of Fifty, my colleague, Professor R. H. Chittenden, has published a very valuable book entitled "The Physiological Economy of Nutrition," the practical effects of which will, I believe, be to induce greater moderation in food, thus attaining both ends for which your article pleads, namely, greater enjoyment of what is eaten and less dyspepsia. If you have not seen this work, I believe that you will be glad to have it called to your attention. Believe me,

Yours very truly,
HENRY W. FARNAM.

From Jacob H. Schiff, banker.

KUHN, LOEB & CO., NEW YORK, Jan. 8th, 1906.

I have your communication of the 6th instant, and thank you for your courtesy in sending me a copy of the AMER-

ICAN BREWERS' REVIEW, which I shall read with interest, and, no doubt, with advantage. Truly yours,

JACOB H. SCHIFF.

From the Bishop of Tennessee.

DIOCESE OF TENNESSEE, OFFICE OF THE BISHOP.

MEMPHIS, TENN., Jan. 11, 1906.

I thank you for your letter of January 5th, with the copy of your REVIEW enclosed.

The question you discuss is of great importance and as you say naturally divides itself in the problem of development of individual character and of creating the legislation of environment calculated to encourage such development.

What you have written about the subject of poverty and crime, etc., strikes me as reasonable, and I have no doubt we might take lessons from conditions which prevail in Europe.

Thanking you again for your letter, I am,

Most sincerely yours,

THOS. F. GAILOR,
Bishop of Tennessee.

Intemperance in Eating as a Source of Poverty and Crime.

I want to take up some of the points in regard to which the eminent gentlemen differ with me.

President Eliot's statement that "over-eating does not cause as much crime as over-drinking" seems to me somewhat too categorical. I would rather take Professor Farnam's version, who says that "inasmuch as the effects of this (bad food) are much more difficult to trace than those of alcohol, I hardly think it possible to secure any statistics on the subject, and I should think it very unsafe to make numerical comparisons." That is practically what I said in the January issue, except that Prof. Farnam puts it in more refined language.

It seems exceedingly probable to me—and I believe some time we shall know enough about the subject to be able to verify this idea by observation of the

facts—that irrational and excessive eating causes vastly more crime than over-drinking. For one thing, it is responsible for a large share of that very over-drinking which is charged with producing so much crime. Highly seasoned food, an overloaded stomach, distress or uncomfortable feelings caused by abuse of the stomach and alimentary canal are very prolific sources of over-stimulation. It may take the form of several cordials after a meal, or of an unquenchable thirst an hour or two after, or restlessness at night calling for sedatives or stimulants, etc. It may cause a chronic false thirst or appetite and lead from bad to worse. For another thing, if irrational and excessive eating—I do not speak only of over-eating—causes many bodily evils, it is by that fact alone a fertile source of crime, for it is bodily evils that largely generate the mental and moral conditions in which crime is hatched. It is the general state of mental unrest, of moral depression, the pessimistic or narrowly brutal view of life, the abnormal stimulation of sexual passion—the latter being one of the most important of all sources of crime—that bring in their train that revival of primitive humanity, the expressions of which a civilized society stigmatizes as crime.

Effects of Beer Drinking on the Germans.

It may be true—it undoubtedly is true—that the German nation drinks too much beer. But it is also true that Germany has abundantly deserved the title conferred upon her by a Latin writer, of *officina gentium,* that she has for the last 1,500 years furnished the population for the civilized world which she has conquered and to the culture of which she has added the most valuable elements. Surely, beer has not exhausted or even impaired her vitality. It is also true that Germans, in common with other people, drink

much less today than formerly. As in England, so in Germany and in America, it is no longer considered proper at a dinner to become "drunk as a lord." This is simply in the natural course of advancing culture. Anti-alcoholist movements have had little to do with it. In former times people also used to eat more, and altogether indulge the flesh a great deal more than is considered right at present, excepting some ascetics who only served to emphasize the general condition of animalism. We know very well that civilization is but the getting away from more primitive conditions.

Progress of Temperance in Eating and Drinking.

The very fact that we have anti-alcoholists today proves that conditions have greatly improved. As long as everybody ate and drank to excess, there was nothing improper seen in it. Now that higher ideas are gaining, these practices are recognized as evil, and ill-balanced minds want to do away, not with the abuse, but with the use of the good things of the world. I cannot help thinking of what Herbert Spencer said in this connection:

Elsewhere I have illustrated the curious truth that while an evil is very great it attracts little or no attention; that when, from one or other cause, it is mitigated, recognition of it brings efforts to decrease it; and when it has much diminished, there comes a strong demand that strong measures shall be taken for its extinction; natural means having done so much, a peremptory call for artificial means arises. One of the instances I named was the immense decline in drunkenness which has taken place since the eighteenth century, followed during recent times by a loud advocacy of legislation for suppressing it. The occasion for recalling this instance has been the discovery of evidence showing how extreme were the excesses of our great-grandfathers.

What has produced the transformation that has since taken place? Not legislation, not stern repression, not coercion. The improvement has slowly arisen, along with other so-

cial improvements, from natural causes. Nature's power of curing has been in operation. But this large fact and other large facts having like implications are ignored by our agitators. They cannot be made to recognize the process of evolution resulting from men's daily activities, though facts forced on them from morning till night show this in myriadfold ways. Undeveloped brains cannot recognize the results of slow, silent, invisible causes.

Small changes wrought by officials are clearly conceived, but there is no conception of those vast changes which have been wrought through the daily process of things undirected by authority. And thus the notion that a society is a manufacture and not an evolution vitiates political thinking at large, leading to the belief that only by coercion can benefits be achieved. Is an evil shown? Then it must be suppressed by law. Is a good thing suggested? Then let it be compassed by law.

The Committee of Fifty through its Sub-Committee on the Physiological Aspects of the Liquor Problem has shown a marked decrease in drinking in the United States, even within a few generations. It is, as I say, the general drift of things towards better and higher conditions. The heroes of ancient Greece were represented as tremendous eaters, it was one of the attributes of the heroic character. The darling of Teutonic mythology, Thor, ate two whole oxen at one sitting on the occasion of his visit to the giant Hymir. Those ideals have passed away. They represent the aspirations of more primitive men, as do the Houris of the Moslem heavens in another direction. A similar drift from primitive indulgence towards the greater temperance of civilized man can with greater accuracy perhaps be traced in the gradual contraction of the limits governing the relations of the sexes, from primitive clan and group association to the modern pairing marriage. These are analogues of the gradual advance in the drinking habits of our race. It is progress owing to general causes.

Drunkenness as Affected by Race.

That drunkenness goes by race is largely true. "The Latin races," says President Eliot, "are not addicted to it; the Russian and Teutonic races are." The facts on this subject compiled and ably discussed by Dr. Bowditch form highly interesting reading. There seem also to be climatic influences that make smaller quantities of alcoholic drink advisable in America than in Europe.

On a subject so little understood it may be hazardous to venture a conjecture. Yet it seems to me there may be some causal connection between the less degree of drunkenness among the Latins of Southern Europe as compared to the Teutons of the Northern countries, and the natural presence in the Latin countries of the heavier wines of Italy and Spain. The fact that the Latin could always quench his thirst and derive both nourishment and moderate stimulation without great effort or cost from the grapes indigenous to his country may fairly be assumed to have a great deal to do with making him temperate. Having this wholesome beverage naturally at hand he did not take so readily to distillation when it was later introduced in Europe by the Moors.

Poverty or Crime? Which is Due most to Drinking?

President Eliot inclines to charge more crime than poverty to drink. A writer on the subject says: "The drunkard may never kill anybody, and yet beat his wife, abuse his children, waste all his earnings in a rum-shop, and reduce his family to want. That drunkenness is a most fruitful cause of poverty and domestic unhappiness, if not the most fruitful, no candid person can doubt; that the saloon is the root of many of the worst evils which now afflict us is equally certain. The temperance people have plenty of argu-

ments on their side, even if it is shown that rum is not the cause of all the crime in the world."

Here the balance is struck in favor of poverty as caused by drink rather than of crime. Which is right?

However, I am not so much interested in drunkenness or gluttony. I am speaking of the temperate use of alcoholic drink as well as of food. And I repeat, the temperate use of food and drink, including light fermented beverages, is not harmful to persons of normal constitution. That there are abnormal people who cannot use alcohol, is not denied any more than that there are people with peculiar idiosyncrasies in regard to eating. I know a man, a fine specimen physically as well as mentally, who cannot eat egg without going into convulsions. That is no reason why I should not eat eggs. There are also unfortunates burdened with some physical unsoundness who cannot take alcohol in moderate quantities without evil effects. But that is no reason why everybody else should abstain from it.

No Cause for Alarm. Conditions are Improving Continually.

In the introduction to the summary of the investigations of the Committee of Fifty, recently published, Prof. Francis G. Peabody, of Cambridge, Mass. (Harvard), says:

If, in the confusion of opinion, which prevails concerning the drink-problem, a body of facts can be collected which in any degree represents the truth as it is now understood by students of physical and social life, then —while such facts are not likely to satisfy all who are already committed to special methods of reform—they may provide a foundation for more rational and comprehensive measures. The cause of temperance has been much obstructed by intemperate speech and exaggerated statement, and has suffered much through dissensions among those who

should have been allies. There is much to fear from excess of drink, but there is also much to fear from excessive statements which experience soon discovers to be unsupported by facts. An investigation, therefore, which disclaims didactic intention, may not be without didactic results. To affirm, for instance, as is done by the report of the Physiological Sub-committee, that the limit of judicious use of alcohol as a beverage is: (a) A single glass of wine per day; (b) For persons of middle age or over; (c) As a sedative, at the end of the day; may appear to those accustomed to inflammatory appeals a diluted form of temperance argument, but to other minds it may appear a more convincing and commanding statement than to teach that a single glass of beer is a step to a drunkard's grave. To point out, as is done by the Legislative Sub-committee, that "it cannot be positively affirmed that any kind of liquor legislation has been more successful than another in promoting real temperance," may be to minds trained to regard a single form of legislation as redemptive a somewhat impotent conclusion; but this apparently negative conclusion will to other minds open the way to a more tolerant and judicious application of law as a means rather than an end, and will suggest a cautious opportunism which adapts methods of law to variations in local condition, racial tendency, and density of population.

Indeed, it is not impossible that a mere statement of the facts concerning the drink-habit, as that social peril presents itself to a considerable number of reasonably impartial observers, may of itself carry to some minds the force of a new argument for temperance. Differences of opinion concerning methods of reform should not obscure the practical agreement of all thoughtful students of society concerning the menace to modern civilization through the abuse of alcoholic drinks. The truth on the subject is so grave and portentous that it needs no exhortation to carry an appeal to the conscience and the will. According to the Economic Sub-Committee, 25 per cent. of the poverty of the United States may be traced directly or indirectly to liquor; nearly 50 per cent. of crime is referred to intemperance as one cause, and in 31 per cent. it appears as a first cause. Facts so prodigious as these should silence the sectarian controversies which divide the advocates of temperance, and should summon all intelligent citizens to the realization of

a common peril and a common responsibility. The purpose of the Committee of Fifty will be accomplished if the facts which they have collected and set forth may contribute in any degree to a more rational and comprehensive union of the forces in American life which make for sobriety, self-control, good citizenship, and social responsibility.

I cannot share Prof. Peabody's alarm concerning the "menace to modern civilization through the abuse of alcoholic drinks" or the "realization of a common peril." I refer to what I said above, viz., that the abuse of alcoholic drinks has been for a long time growing less and continues to diminish owing to the general advance of the civilized nations along the lines of culture. The Committee of Fifty itself bears out this statement as applying even within the narrow limits of a few generations. Incomparably greater will the progress along this line appear if we look back centuries instead of generations.

I believe much can be done by rational, sane treatment of the question, especially taking it, as I have tried to indicate, in connection with the general problems of health and education, working for temperance in all things among adults, and bringing up children free from the inclination to excess, not requiring conscious self-restraint. To this should, of course, be added the general betterment of social conditions, removing the haunting fear of poverty and distress from the working classes and giving them environment that shall make them realize more powerfully their dignity as men belonging to a stage of culture far above the primitive animal status, with that moral responsibility which comes only with the advance of civilization.

But there is no cause for alarm. On the contrary, there is cause for congratulation. The most serious stumbling block in the evolution of temperance is the hysteria of the anti-alcoholists whose intemperate utterances and irrational conduct tend only to generate

intemperance in thought, speech and action which cannot fail to react unfavorably and promote rather than curb intemperance in drink, by upsetting the mental, moral and nervous balance of those on whom they make an impression.

Heroic Work by the Texas Brewers' Ass'n.

It can be done. Look at Texas!

Galveston, Tex., Dec. 22, 1905.

Mr. B. Adoue, Chairman Texas Brewers' Association, City.

Dear Sir:—Six months ago for account of the Texas Brewers' Association, we undertook to demonstrate that persons engaged in the sale of liquors at retail, in this city, could be induced to obey the law regulating the sale of intoxicants. This we claim to have accomplished so far as our detectives have been able to discover, and they are constantly on watch.

1. There is now no gambling or policy shop connected with any saloon or place where liquors are sold.
2. No liquors are now being sold to minors, without a written order from parents, according to law.
3. Very little, if any, whiskey is sold without license.
4. Lewd women are not permitted to enter and remain in places where liquors are sold; no dance halls.
5. The midnight closing ordinance, passed by the County Commissioners at the instance of this association, is being strictly enforced, and the result thereof is greatly beneficial to the public peace.
6. The Mascot Variety Theatre was permanently closed by the association after a stubborn fight.
7. Seven gambling houses for whites and four for negroes were permanently closed as a result of our campaign.
8. Several thousand dollars were collected in liquor dealers' licenses by the county and state as the result of the work of our detectives.
9. Complaints against saloon-keepers have been reduced to the minimum, and immediate relief is given when complaint is filed with Secretary Paget, No. 2114 Mechanic street, in this city. Respectfully submitted,

Wheeler & Clough,
Attorneys for Texas Brewers' Association.

Mr. Adoué, whom I have on a previous occasion called the grand old man of the brewing trade of Texas, says in a letter concerning the above report: "This is an indisputable statement. If all the United States brewers would apply the same methods the beer trade would soon become as "clean" as any other respectable business, and prohibitionists would have no ground to stand on. The brewers have the power of doing what public officials refuse to do. Why not do it?"

In another letter Mr. Adoué says: "No trouble whatever is experienced with respectable, intelligent saloon-keepers, and they are in the large majority. It is the ignorant, vicious keeper who causes all the trouble. They are not numerous, but it requires only a few of them to give a bad repute to all engaged in the business. Texas is a large state, our work is very extensive, and the expenses of the association exceed $10,000 monthly. No stronger proof can be given of the earnestness and sincerity of the reform work now being carried on by the Texas Brewers' Association."

(March 1, 1906.)

The Preponderance of Evidence and Authority is Decidedly in Favor of the Temperate Use of Mild Fermented Beverages.

"Death's Head at the Feast." Under this ghastly headline the *Chicago Chronicle* printed an editorial article, the subject of which was the fact that at the Washington's birthday banquet of the Union League Club of Chicago two of the guests were seized with apoplectic symptoms, one remaining for a while in a critical condition, and this happened before they had had much to eat.

I have not read of any sermon being preached on this subject, or anyone being rebuked for having

habitually abused himself by over-eating and irrational eating so as to bring on a state of health that would lead to collapse at such a time. Had a man collapsed in a barroom, there would have been eloquent tirades against the use of alcoholic drink. And, possibly, the zealots may yet discover the liquor dealer on whom to lay the burden. No doubt, both men would be glad to get out of it by blaming it on "liquor."

No, gentlemen, it is not liquor. It is just plain foolish eating.

In his very gracious letter which I printed in the February issue of the *American Brewers' Review,* Professor Henry W. Farnam, of Yale University, said that the subjects of my first "Talks on Beer and Temperance," viz., the "Psychic Influence of Food and Drink" and "Intemperance in Food Causes More Distress than Intemperance in Drink" had not been neglected by scientists, and he referred to the book of Professor R. H. Chittenden, also of Yale and a member of the Committee of Fifty, called *"Physiological Economy in Nutrition,"* in that connection.

Professor Chittenden there shows by a most interesting series of experiments that it is possible to live and maintain strength and normal body-weight, together with mental vigor, on less than half the amount of proteid food laid down as necessary in the standard dietaries hitherto accepted as authoritative, which standards are probably largely exceeded by many people. And this does not necessitate any increase of other foods, either. In fact, the tendency of the experiments is that a marked improvement in health, muscular power and mental buoyancy is attained under such a regimen. Prof. Chittenden, however, does not follow the reasoning (so-called) of the anti-alcoholist by saying, "Away with proteid food altogether!" He says repeatedly that he does not advocate prohibition, but

moderation. Neither does he incline to vegetarianism. It matters not whether the proteid is animal or vegetable. Naturally, however, his results tend to reduce the amount of meat to be eaten, meat being the chief proteid food that we use.

I see in these results the finest confirmation of my previous articles. The empirical dietary standards, the proteid amounts of which Prof. Chittenden wishes to cut in half even for those called upon for the most intense physical exertion, as college athletes, are largely of European origin. Now, Europeans eat vastly less meat than Americans. Probably, the average American, eating meat three times a day, greatly exceeds the accepted amount of permissible proteid. In his case, it is fair to believe, the quantity could be cut down to one-third of the customary amount.

How does this bear on "Beer and Temperance"?

This enormous excess of proteid food over the requirements of the body causes a waste of energy, consequent lassitude, thirst, false appetite, nervous discomfort, dyspepsia, to say nothing of the probable susceptibility to disease from the presence of broken-down albuminous matter in the system. It probably has much to do with the American taste for highly seasoned food, the excessive amounts of pepper, catsups, biting sauces of all kinds.

I refer to Dr. Chittenden's book in this place to support my statement in previous articles that we all eat too much in quantity and eat irrationally, *i. e.*, we do not select our food properly, as shown by the enormous excess of proteid food. This being true, and the truth being practically universal, is not the lack of perfect health and the nervous irritation consequent on it abundant ground to account for by far a greater amount of insanity, crime and poverty than the comparatively small amount of alcoholic liquor consumed?

Unfortunately, as I said, in the present state of knowledge, the effects of irrational eating cannot be clearly traced, especially as not one person in a thousand is capable of directly following up his state of health in connection with his dietary. Neither has any comprehensive effort ever been made to trace out the social, economic and psychic effects of the abuse of the body through the stomach. It is a silent, insidious cause that does not advertise itself from the housetops like the frenzy of the drunkard, and hence, although far more dangerous, is generally ignored.

I find, however, next to nothing in Prof. Chittenden's book concerning the importance of the psychic influence of food and drink, beyond a reference to the desirability of absence of restraint in the selection of food, and similar matters incidentally and briefly referred to. Yet this highly important consideration seems to me to incline the general balance strongly in favor of the use of alcoholic beverages—temperarely, of course.

The physiological sub-committee of the Committee of Fifty, consisting of Prof. W. O. Atwater, Wesleyan University; John S. Billings, Astor Library; Prof. H. B. Bowditch, Harvard Medical School; Prof. R. H. Chittenden, Sheffield Scientific School (Yale); and Dr. W. H. Welch, Johns Hopkins Hospital, lays down its conclusion that the amount of alcoholic drink which can be used freely by the average adult without producing bad results is probably, *at a minimum estimate*, a glass of wine or a pint of beer a day. The English standard by Anstie is half a bottle of claret or Rhine wine, or four glasses of beer—English beer, containing more alcohol than American.

This statement is based wholly on the physical conditions.

Taking this very modest allowance, we have at least, on purely physiological grounds, and on behalf of authorities which are certainly not biased in favor of alcohol, a decided balance in favor of the claim that the temperate use of alcohol is not harmful to normal individuals. If we add to this the considerations set forth in my previous articles, as to the importance of the psychical element, the good cheer, the heightened spirits, the flow of conversation, the good-fellowship, the general enjoyment of it all—there is a preponderance of such magnitude and weight that the case may properly be considered closed and decided definitely in favor of the use of mild fermented beverages. The fact that a certain amount of abuse is made of these beverages does not affect the question. The same may be said of food, and no sane person would suggest a general prohibition of eating because some people have apoplexy at a banquet or because many are chronically in a subnormal state of health from irrational eating.

The Atmosphere of Moral Perversity Generated by the Anti-Alcoholist.

I attended a New Year's Eve party at the house of a friend. The people present were of the middle class, intelligent, normally free from prejudice, healthy and given to a rational appreciation of the joy of living.

A glass of wine was served.

No sooner did they have the glasses in their hands than they began to tell stories of drunken people.

Why were such stories told? What is there about a glass of wine to suggest drunkenness, any more than sitting down to a meal should suggest the slab at the hospital and an operation for appendicitis?

It is simply that extraordinary, unwholesome moral atmosphere in regard to the drink question which has been generated by half a century of unreasonable agita-

tion, absurd exaggeration and misrepresentation on the part of the anti-drink zealots.

It occurred to me that this was a good illustration of the statement I have repeatedly made, that this irrational attitude of the anti-alcoholists creates an artificial, unnatural association of the ideas of rational use and irrational excess, and thus promotes intemperance. To a normal mind in a normal environment it would never occur to think of drunkenness in connection with a social glass of wine, any more than at a meal it would occur to think of a feast of Lucullus with asafoetida as an evacuator of the stomach and similar delectable performances. By establishing this association of ideas, these people, to whose natures temperance is unknown, create a tendency to intemperance which is not present normally. Fear of disease weakens the system and opens the portals for infection. Fear of intemperance is likely to work in a similar manner.

Let us drink as we should eat, normally, rationally, temperately. Banish the fear of the hospital and the death's head from our tables, and we shall enjoy our meal and get the full benefit it is capable of giving. Likewise, disperse the mists of moral perversity artificially generated by the anti-alcoholists, in which to display their ghastly pictures of poor-house, insane asylum and prison and other figments of a disordered imagination, and we shall enjoy a glass of beer or light wine without the slightest fear or danger of injurious consequences.

I have said before, and I say again, the anti-alcoholist is a person afflicted with some abnormality, be it physical, mental or moral. He has no right to claim a higher morality. Rather the contrary. His is the inferior moral plane, the plane of intemperance

in thought, in speech, in action. Being himself ill-balanced, he seeks to overthrow the balance of others and drag them down to this inferior standard. Incapable of enjoying the good things of the world in moderation, he believes, or affects to believe, that all other people are equally unfortunate, and he wants to put them back into leading strings. Instead of cringing before his self-assumed but fictitious moral superiority, treat him as he deserves, put him where he belongs, among the children, the sick, the lame, and the halting, give him not of your fear, but of your pity, and tell him to mind his own business.

(April 1, 1906.)

The Spiritual Side of the Drink Question and the Degrading Materialism of the Anti-Alcoholist.

There is not only a spirituous but also a spiritual side to the drink question. And how close they lie together! The very words suggest them. What induced the framers of our language to apply that word which signified to them the great essence of the universe and that which seemed to them akin to it, the essence of man, also to the essence that sleeps in the grape and the barley-corn and leaps into life when it enters the human body? Why did they call it spirit? Did they not perceive the kinship between them?

The Growler has had something to say of the psychic effect of food and drink. But he has addressed himself largely to the immediate influence of the psychical on the physical, and dealt mostly with the lower psychical activities. But there is a deeper meaning.

This reflection was suggested by reading in a letter from Prof. Lafayette B. Mendel, of Yale University, published in *Physiological Aspects of the Liquor Problem,* the following passage from O. Funke:

It is foolish and unjustifiable to put a stop to even the most moderate enjoyment of the aforementioned stimulus (alcoholic drink). One does not need to have recourse to the argument that the inclination to acquire it in some form or other is really the expression of an inextinguishible human instinct which has made itself felt in all ages and by all peoples. One needs only to ask: Must our machine, then, always work in the same monotonous, tiresome tempo as the pendulum of a clock? What harm is there if from time to time it pumps somewhat more quickly under a high pressure of steam if subsequently, during a period of slower work, it can make good this slight unnecessary expenditure of force by drafts from an abundant store of energy, and repair any small damage which its mechanism may have suffered? It is certainly a fact that many a bright fruitful idea has been born from a bumper of fragrant Rhine wine which, perhaps, would never have come from the water jug of a vegetarian. Many a bitter heartache, which would have eaten deeper and deeper by drinking raspberry lemonade, has been softened by a nice cup of coffee; many a trouble, many a care, has disappeared in the smoke of a cigar,—and that is surely worth something in this poor human existence.

Does that strike a responsive chord? Have you not often wished to be able to get away from the humdrum of business, the routine of public and even, at times, of home life? Have you not asked yourself, if there is really nothing else in this world but the hunt for the dollar? Have you not longed for a quiet retreat, or for the companionship of soul, to get away out of the lime light of publicity? Have you not gone out with your wife to theater or country or to a cozy corner in a comfortable eating house, and reveled once more in the blissfulness of exclusive companionship, as you did while you were engaged, or almost so, and not yet married?

Is All Emotion Objectionable?

Should we really never allow any emotion to take hold of us, to tug at our heartstrings, to send the blood

flowing more swiftly and strongly through our veins? Is the athlete to be condemned for the stimulation of his circulatory system and the intense joy he feels in this heightened consciousness of living? Must we suppress all our enthusiasm for great and noble thoughts and heroic endeavor? Have I done wrong to be moved to tears by the sight of an Apollo Belvidere, to sob at the appearance of the knight of the swan?

Out upon this utilitarianism, out upon this nightmare of materialism which the anti-alcoholist would force upon us!

Here is another quotation. It is from an article by Professor Dr. Eulenburg, of Berlin University:

Man should not be considered merely as a working engine, a power engine (of only 1/7 horsepower) but also with respect to other features of his nature, notably as an emotional being, often passionately emotional, and as a creature gifted with imagination, with artistic creative power. For all those strength tests in beast and man and all psychological experiments always gave as the final result of the effect of alcohol either only a diminution of the direct work performed by the muscle or of some functions lying within the sphere of the intellect, the understanding; such diminution was shown f. i. in the tests with arithmetical problems, memorizing, "inner" and "outer" associations, etc. But no one has yet succeeded in fathoming the extent to which the powers of soul life slumbering in the depths of consciousness, the emotions, the free and fanciful combination of impressions received, the synthetic, creative, poetic and formative, in fact all artistic activity may under similar influences be stimulated, fructified or awakened and set free. These are matters which, for the present, lie beyond the reach of weights and measures, and here the undeniable heavy debit account of alcohol possesses a partly discharging credit account.

He who Destroys the Joy of Life Is the Real Author of Crime and Misery.

This may be considered a strange indictment I am bringing against the anti-alcoholist. I charge him who would deprive us of part of the joy of living, with being the real promoter of misery, of crime, of insanity, of poverty, of all those things which are, to a great extent, the results of spiritual starvation.

Time was when the enjoyment of physical existence was the chief aim of living men. With the growth of higher moral ideas came the knowledge that this could not be all there was in life. Unrest took hold of the ancient world, there were protests against the sensual life on the one hand, while the great accumulations of wealth led to greater indulgence on the other hand. Out of the mysticism of the East came the great religious revolution, and the medieval church, going to the opposite extreme, condemned all enjoyment of physical existence.

In the present day we are beginning to see that here, as in other things, truth lies midway—temperance. We see that the men of the middle ages went too far in the reaction from extreme sensuality when they contrasted the "prince of this world" with the prince of the spiritual world and condemned all enjoyment of life as being of the flesh and the devil. We are beginning to see as, according to the biblical account, the Creator saw in the beginning, that the world is good, and we, being in and of the world, have a right to enjoy it, not in the old animal and sensual way, by abandoning ourselves to the lusts of the flesh, but in that temperate way which becomes civilized man.

The anti-alcoholist has taken only the first step from the ancient days. He remains standing on the ground of medieval morality. For him there is either swinish

indulgence or ascetic abstinence and self-mortification. He has not yet taken the second step which would place him in the full sunlight of modern ethical thought recognizing the propriety of temperately enjoying this world as not only compatible with, but conducive to, the development of the highest faculties of man. It always ends in the same thought—temperance.

Materialism of the Anti-Alcoholist.

The tendency of the anti-alcoholist movement is essentially materialistic and anti-spiritual. Is it really so important that one should keep oneself keyed up constantly to the highest pitch of economic efficiency? Is there really nothing in the world but business or professional success? Must we live everlastingly in that tedious humdrum of our everyday occupations? I have been told that in a certain great watch factory it is impossible to keep a person at a certain kind of work—driving rivets, I think it is—for more than two or three months; if he stays longer he goes insane. That is an extreme case. But is not the effect of everyday life, uninterrupted by a frequent awakening and exercise of soul-life, somewhat similar?

What else is it than a degrading materialism to hold before us as the worthiest end of our ambition business success, wealth, power? That is the tendency of those persons who exult in the action of railroads forbidding the use of alcoholic drink to their employes; the same railroads and corporations which will not employ men over 35 or 40 years of age, when men are in their prime, because they are not reckless enough in taking chances with the lives of passengers or the property of customers. They must have young men of "nerve" to take out their great engines dash-

ing through the night, with a trainload of sleeping humanity behind them.

You cannot drag down to that degrading materialism the man who breaks away often from the jog-trot of his daily work, who turns his thoughts to higher and better things than the dollar, who enjoys the companionship of kindred souls or of those against whom he can sharpen his wits. In a word, the man who enjoys! He is the man who creates, who helps develop the spiritual in himself and others.

The Joy of Living has an Elevating Influence.

I am speaking of holding out this low ideal as a demoralizing force, largely responsible for the low tone of business morality so prevalent to-day. I am not admitting, however, that the abstainer really does fit himself better for the economic struggle than does he who indulges temperately in alcoholic beverages. On the contrary, even though it were true—which it is not—that such temperate use diminished the strength, the mere fact of enhancing the enjoyment of living has such a powerfully elevating and strengthening effect, both mentally and physically, that any little injury done is much more than compensated. The man to whom alcoholic drink is a relish, a condiment, a something that adds to the joy of physiological functions, that animates social and spiritual intercourse, possesses a buoyancy by virtue of these things which the other, groveling forever in the metallic dust, can never feel or appreciate. The withholding of this spice of life, the physical starvation it would bring about, would create an amount of crime, insanity, general misery and a universal lowering of morals which one must shudder to imagine. On the other hand, the relish of mere living, the heightening of the spirits, the stimulation of the imagination, the contemplation

of ideas above the sordid occupations of stale bread-and-butter work or the machinations for business success, these things, as promoted by the temperate use of an alcoholic condiment, constitute a positive dynamic influence for the elevation of mankind.

(May, 1906.)

Disposing of that Quotation from Liebig as to the Lack of Nutriment in Beer.

There is an oft repeated pretended quotation from Liebig, the great German chemist, on which the anti-alcoholists strongly rely. It may be well to dispose of that misquotation.

The report of the Sub-Committee of the Committee of Fifty on the Physiological Aspects of the Liquor Problem contains a part devoted to the so-called "scientific temperance instruction" with which the minds of our youth are being poisoned and their characters perverted quite generally in our public schools. This part was prepared by Dr. H. P. Bowditch, of the Harvard Medical School, of Boston, and Prof. C. F. Hodge, of Clark University, Worcester, Mass., and approved by the Sub-Committee on the Physiological and Pathological Aspects of the Drink Problem, consisting, in addition to the two gentlemen named, of Dr. J. S. Billings, U. S. Army, Director of the Medical Museum and Library, Washington: General Francis A. Walker, President of the Massachusetts Institute of Technology: Professor R. H. Chittenden, of the Sheffield Scientific School of Yale University: Dr. William H. Welch, Professor of Pathology in Johns Hopkins University, Baltimore; Dr. G. Alder Blumer, Director of the State Insane Asylum, Utica, N. Y.; and the late Dr. W. O. Atwater, Professor of Chemistry in Wesleyan University, Middletown, Conn.

Finally, the report received the approval of the Committee of Fifty as a whole.

In the discussion of these "legalized lies" which, owing to the ignorance and cowardice of so many state legislatures, are being taught in our public schools to the demoralization of the young, the report says:

Another illustration of the way in which the method of partial quotation of scientific authorities is employed to serve the purposes of the Woman's Christian Temperance Union is furnished by the use made of Liebig's statement as to the nutritive value of beer, often quoted in the school physiology, journals and similar publications.

It reads as follows:

"We can prove with mathematical certainty that as much flour as can lie on the point of a table knife is more nutritious than eight quarts of the best Bavarian beer."

This statement occurs in a rare edition of LIEBIG'S *Chemical Letters* published in 1852, and in no previous or subsequent editions. It is well known that LIEBIG divided all food substances into two groups, viz.: nitrogenous or plastic foods and non-nitrogenous or respiratory foods. While we have not been able to see the edition in which this statement occurs, it is evident from what we have learned of it and from statements in the same connection in other editions, that LIEBIG, in making this statement, must have had in mind the nitrogenous ingredients of beer. To this group he attached the greater physiological importance, believing them to be the sole source of mechanical energy of the body, while the latter group served for the production of animal heat. This distinction cannot be maintained in the light of later investigations. That LIEBIG clearly had it in mind, however, in writing the above paragraph, is shown by the fact that he elsewhere mentions specifically alcohol, beer, and wine as "respiratory foods." It is, therefore, evident, that to make the above statement accurately express LIEBIG'S view, it should be altered so as to read "contains more nitrogenous nutriment than eight quarts," etc. *Taken by itself, it entirely misrepresents Liebig's position.**

*Italics are mine.

R. O. NEUMANN calls attention to the above quotation from LIEBIG in an article on the *Significance of Alcohol as Food* in the *Archiv für Hygiene,* 1899, Vol. xxxvi, pp. 2, 3, He gives the quotation in more detail as follows:

"As much flour as can be held on the point of a knife-blade is more nutritious than five (Bavarian) quarts of the best Bavarian beer. A man who should be in condition to drink daily five quarts of beer would thus have in a year, under favorable circumstances, exactly as much nutritive material as in a five-pound loaf of bread or in three pounds of meat."

A calculation based on the combustion warmth of starch leads NEUMANN to the conclusion that, in this estimate of the nutritive value of beer, Liebig has committed an error of over 8,000 per cent.

He notes, however, that, seven years later, LIEBIG, as the results of his experiments in metabolism, reached the conclusion that alcohol in its value as a respiratory food, stands nearest to the fats.

I can remember well enough that, when I was a boy, nitrogenous or plastic food was the only kind actually considered as "food," and we find a similar idea prevailing among athletes and their trainers to-day, who, in order to build up muscle, insist on eating enormous proportions of meat. Nitrogenous food was food *par excellence.* When Liebig spoke of food, that is what he meant.

It is further probable from the above quotation that Liebig realized how his statement could be misconstrued, and hence it was omitted from later editions. It is, therefore, not Liebig's opinion at all, or was such, at best, transiently even in the restricted sense which it properly bears.

This is all that remains of the famous quotation from Liebig which, as the anti-drink "fans" claim, "has never been refuted."

It should be added that the fats are held to be the greatest producers of energy, standing higher than the

carbohydrates. Liebig, therefore, by placing alcohol as a respiratory food nearest to the fats, puts it above the carbohydrates in nutritive value.

More "Disheartening Results" from Letters to Prominent Men.

The anti-alcoholist papers inform their readers that the results from my letters to members of the Committee of Fifty have been disheartening.

I could stand a lot more of that sort of "disheartening" results.

And, by the way, there are some more. For instance, Dr. H. P. Bowditch, of the Harvard Medical School, wrote under date of February 14, 1906:

I am in receipt of your letter of February 9, 1906, and am very glad to be able to agree with you as to many of the points to which you refer. In my experience I have found the real obstacles to rational temperance movements to lie in the fact that fanatical total abstinence agitators are apt to combine with dealers in intoxicating liquors in defeating moderate measures looking towards a reform in the use of alcohol. That, at least, has been our experience here in Massachusetts.

There is also a letter from Dr. Pereira Mendes, of New York, which, although not written as lucidly as one might desire, owing, no doubt, to condensation, is nevertheless interesting and indorses the "Growler's" attitude heartily. Here it is:

New York, February 16, 1906.—I cannot commend too highly your attitude on the alcohol question. Its insidious action cannot be too carefully and constantly resisted.

We have passed from the age of every gentleman drinking his bottle at his dinner and so proving himself to be a gentleman. I trust we will speedily pass from the present age of "Have a drink," as a proof of geniality and comradeship.

Alcohol, in my opinion, should be used only as advised by physicians, and should be sold only by druggists. Its use

should be under the strictest control when in the form of whiskey or other spirits. Wine, not containing a high percentage of alcohol, needs restrictions less stringent. The abolition of the use of wines and spirits is one thing. Their proper use is another.

Whatever we extract from God's gifts to man is meant for a blessing, and should be so used. But when we abuse any one of them, then the blessing becomes a curse. Hence the necessity for wise restriction. Faithfully yours,

H. Pereira Mendes,

Minister Spanish and Portuguese Congregation, New York City.

As to the Statement Concerning California Wines and Beer.

And, now, as to the letter of President Eliot. It was my intention to say nothing more about that matter since Dr. Eliot virtually abandoned his contention. A writer in a California paper a short time ago quoted triumphantly Dr. Eliot's statement that "a cheap and good provision of beer and light wine will not prevent Teutonic people from drinking distilled liquor to excess. On this point see the experience of California." The article, however, was too utterly silly to merit a reply, and the medium in which it appeared, was not of sufficient consequence to call for refutation. But now the statement is quoted again and is likely to go the rounds of the prohibition press.

It therefore becomes necessary to state that the "Growler" did not let the matter rest with Dr. Eliot's statement. As I do not want to follow the fashion of the anti-alcoholists, of publishing garbled extracts, I will here give the correspondence in full. All I have to say about it is that a little slip is liable to happen to anybody, even to the president of a great university. *Quandoque bonus dormitat Homerus.*

Chicago, Ill., February 7th, 1906.—Chas. W. Eliot, Esq., President Harvard University, Cambridge, Mass.—Dear Sir:

In your letter of January 8th, you have this passage: "A cheap and good provision of beer and light wine will not prevent Teutonic peoples from drinking distilled liquors to excess. On this point see the experience of California."

I would like to know to what experience of California you refer. I have been unable to find anything in the literature on this subject.

Thanking you for your kindness and attention, I remain,

Yours very truly,

HARVARD UNIVERSITY, CAMBRIDGE, MARCH 9, 1906.—Dear Sir: I believe the experience of California shows that the cheapness of wine in California has not diminished the consumption of whiskey and other distilled liquors. The number of United States licenses in California in comparison with the number in other states would shed some light on this subject. Perhaps you could find some statistics concerning the consumption of distilled liquor in California as compared with the rest of the country in the Internal Revenue Reports and Census. Very truly yours,

CHARLES W. ELIOT.

CHICAGO, ILL., MARCH 12th, 1906.—CHARLES W. ELIOT, LL.D., President Harvard University, Cambridge, Mass.—Dear Sir: I thank you cordially for your letter of the 9th inst. referring to the experience of California in regard to the question whether the cheapness of wine has diminished the consumption of distilled liquors. I shall make an effort to investigate this subject, although it is, of course, extremely difficult to arrive at any conclusions in regard to any section of the country from the records of the Internal Revenue office and the Census. There is no special tax stamp issued by the United States Government for the sale of wine as distinguished from other liquors, such as, for instance, is the case with malt liquors. The consumption also is extremely difficult to get at, especially when you consider that brandy and wine manufactured in California is shipped all over the country. Another element is the large increase of population, and as all these questions must necessarily be considered relative to population, the whole subject is extremely difficult.

I thank you, however, for having called my attention to the matter, and if I can find anything definite enough to war-

rant any conclusions, I shall take the liberty of communicating with you again.

Thanking you for your interest in the matter, I remain—

Yours respectfully,

Gluttony and Irrational Eating as a Cause of Distress and Unhappiness.

The "Growler" is charged by the prohibition publications with trying to effect a diversion from the temperance issue by insisting on the far greater dangers arising from irrational eating than from drink.

Now, I am aware that this idea is comparatively new and that the proof of it is not so readily accessible, although we are surrounded on all hands by evidence sufficient to create a strong moral conviction of its truth. It is interesting to note that other minds, not occupied with the drink question, are beginning to realize the mischief of irrational eating, and I want to quote here an editorial that appeared March 24, in the *Chicago Chronicle* under the head "Gluttony."

If a man wishes to get on good terms with a strange horse he offers him a nut, an apple or a lump of sugar. This opens the way for any other familiarities that he may desire.

It is singular how much like horses, in this respect, men, women and children are. There is no avenue open to the human mind or heart like that through the stomach. There is not a single appeal made to human nature in which there is prejudice, selfishness or inertia to be overcome in which an offer of something to eat or drink is not useful, and there are not many such cases in which it is neglected. A drink of liquor is called a "smile," because it always produces a smile when it is got free, and it is no more a smile with drinking people than a nice mouthful of something to eat is with a different class of people. We are all like so many horses or dogs so far as our passion for free lunch is concerned.

People will attend to all matters that bear directly on their own comfort or profit without thinking of eating, but if a matter affects them only indirectly, and remotely, and much

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more if they are not interested in it at all, nothing will induce them to consider it except something to eat or drink.

This is the rationale of the banquet. When matters of great importance require discussion and they are not such as will make a difference in a man's home comforts or bank account within a week the only way to get him to consider it, even by listening to the opinions of others, is to invite him to a banquet at which it is to be discussed. If the discussion took place in a hall no one would think of attending it.

This means of placating human nature is constantly resorted to in different kinds of business. Most of us have heard of people being encouraged to buy drinks by offering them without cost a mouthful of appetizing food. No real estate dealer would take a party of people out of town to sell them a tract of land without feeding them on the way, and even auctioneers find that people bid more freely when some sort of free lunch is offered them.

Is this appeal ever used to advantage in religious affairs? Yes, indeed, and oftener perhaps than in business. The modern church must have its kitchen and pantry and the meetings for sociable intercourse would be a dead failure without a supper.

Where religious services are held all day, as they are in some churches in Chicago on Saturdays, there is always some sort of luncheon provided for those who remain over from one meeting to another and it is observed that many people attend both meetings for no other purpose than to remain over and partake of the free lunch. There are even those who say that something nice to eat plays a part in love affairs.

The strange thing about it is that all of these people get a plenty to eat at their own homes and yet are easily tempted to attend any sort of gathering at which they can get a little more. They cannot resist a doughnut and a cup of coffee even if they have a few moments earlier eaten a full meal of corned beef and cabbage and mince pie. They are never too full for any sort of food or drink that happens to be offered free between meals.

It would be well if this were the worst that could be said about this gluttonous habit, but it is not. The worst thing about it is that it is gratified with a perfect contempt for the rules of health. There is no better way for a strong

and hearty man to break down his health than to eat and drink between meals and particularly between his evening meal and bedtime. Indeed few people would ever do such a thing in their own homes or at their own expense, but when they can do it at an entertainment they never fail to improve the opportunity.

One would suppose that if every one else were guilty of such self-destruction Christian people would condemn and avoid it, but they are sinners above all others. It seems to be an indispensable part of orthodox religion to attend church sociables and receptions in the evening and supplement a 6 o'clock dinner with fruit cake, pie, oyster soup and coffee, so that the dreams after retiring will rival all the pictures of rarebit experiences which fill some of the newspapers.

(July, 1906.)

That Pseudo-Scientific Temperance Instruction.

The talk of people not wanting to "drink alcohol" calls to mind the pseudo-"scientific temperance instruction" in our public schools, where it is taught, among other "legalized lies," that because a piece of dead meat dropped into absolute alcohol shrivels up and is discolored, therefore the human stomach is similarly affected by the use of alcoholic drink. Of course the difference between live tissue and dead meat, between a drink containing, among other constituents, 3½ per cent of alcohol, on the one hand, and absolute alcohol, on the other hand, is shrewdly slurred over or suppressed. And by such wilful misrepresentation and deceit is the youthful mind demoralized.

This matter of the training of the youthful mind to intemperance, deceit, sneakiness and contempt for authority and science, which is brought about by this mis-called "scientific temperance instruction," is in a fair way of receiving an airing. Chicago, less hampered by tradition than many older places, bids fair to be the storm center in this case.

The School Management Committee of the Board

of Education of Chicago at a recent session decided to throw out two text books on physiology which had been used in the schools. In the course of the discussion a member of the Board, who is a physician, said that some of the assertions made in the text books are "pure idiocy," and that any physician who would endorse the material found in these alleged instructive books should be committed to an insane asylum. The same member also made this statement "everyone knows the book on intoxicants was fixed up and then certain interests went to the legislature and had the law passed." The superintendent of schools, while urging the members of the committee not to disobey the law, stated that he considered it a foolish law.

The discussion of these text books came in the course of a general inquiry into the manner in which text books are selected, the object being to discover whether there were any sinister influence at work. There were intimations of "graft."

The Growler has heard such intimations in connection with these text books on physiology which are endorsed by the W. C. T. U., but for lack of proof has not wished to go into that matter. Anyway it is quite unnecessary for our purpose. It matters not whether "graft" has anything to do with the introduction of these books, and, if so, whether the parties endorsing these books share in the spoils, or not. It is quite sufficient for us to know that the stuff which they endorse is rank nonsense. It is also quite sufficient to know that the attention of the responsible persons in the so-called "department of scientific temperance instruction" of the W. C. T. U. has been called by the most eminent authority in America to the fact that untruthful statements are contained in their endorsed text books, and that notwithstanding this knowledge

on their part of the untruthfulness of the statements they have continued to endorse and support them.

Their course in these matters is frequently excused in view of the good intentions with which they are credited. I must be permitted to question the good intentions on the part of persons who deliberately and knowingly vitiate the minds of the growing generation by the instillation of known falsehoods.

Some Tart Observations on this "Fake" Scientific Teaching.

While on this subject, and not with any idea of bringing out anything new, but simply for the purpose of calling to mind some of the features of this disreputable business, it might be well to refer to that part of the report of the Committee of Fifty on "The Physiological Aspects of the Liquor Problem" which deals with instruction on the physiological action of alcohol. It is characteristic, perhaps, that, with one single exception, there has not been found any physiologist or physician, even among the most radical advocates of total abstinence, in Europe, that has ever unreservedly endorsed the educational methods adopted in America. Even Forel, the most rabid and fanatical, says: "I think that in America somewhat unwise methods have been adopted."

Dr. H. P. Bowditch, of the Harvard Medical School, and Dr. C. F. Hodge, of Clarke University, who wrote this part of the report, have something to say of the methods and motives of the "department of scientific temperance instruction." Information as to the method of approving and endorsing these text books was, upon request, not given. The two doctors also said that this idea of text book instruction "has had behind it the powerful influence of the text book publishing firms throughout the country." They quote

from one of the publications of the W. C. T. U. that it is the object to teach "only physiology enough to make the hygiene of temperance and other laws of health intelligible," and that temperance should be the chief topic and occupy at least one-fourth the space in the text books. The report further says: "the temptation has been irresistible to either manufacture evidence or stretch it over points that it does not cover." The two doctors intimate very broadly that the persons who are referred to as authority by the "department of scientific temperance instruction" are not recognized by men of science as authority on this question. They note a remarkable "disadjustment between this public school education and that in our colleges, universities and medical schools." Also that "an attempt is being deliberately made to deceive them (the children) for a special, supposedly moral, purpose." Another quotation, which is somewhat vigorous, reads as follows: "The books, especially those intended for the lower grades, fairly bristle with statements of a character to work upon the fears of the reader, and remind one in this respect of patent medicine advertisements."

It is well known that such statements as are required in these school physiologies in order to be approved and endorsed by the W. C. T. U., are statements which no scientific man who is honest with himself and has any regard for his reputation, could possibly write. The only case quoted, of a professional physiologist of standing who wrote one of these text books, shows clearly that this man in his text book for the schools flatly contradicts a text book which he wrote for medical students, and that his statement in the school physiology is a disingenuous evasion of the real question and, so far as its necessary effect upon the mind of the child is concerned, a deliberate misrepresentation.

It would be easy to go on quoting things of this kind, to show how the fanatics have deliberately misrepresented certain leading physiologists, as Dr. Chittenden, of Yale, and Dr. Hodge, of Clarke, and also to go into the statements made by school teachers as to the utter futility and, in fact, pernicious character of this sort of misinstruction. However, the above quotations are sufficient for the present purpose. The conclusion of the writers of the report for the Committee of Fifty is summed up in the sentence: "It is thus apparent that under the name of scientific temperance instruction there has been grafted upon the public school system of nearly all our states an educational scheme relating to alcohol which is neither scientific nor temperate nor instructive," as Voltaire said in his day that the Holy Roman Empire finally ceased to be either holy, or Roman, or an empire.

(August, 1906.)

The Heroic Moral Stand of the Brewer in Regard to the Disorderly Saloons.

In line with the policy laid down by the United States Brewers' Association in its resolutions at Atlantic City last year and at Indianapolis this year, the brewers and brewery agents doing business in Covington, Ky., one of the trio of cities of which Cincinnati is the big brother and Newport the other smaller one, have sent a letter to the retailers of that city which reads as follows:

"To the saloon keepers of Kenton County: We, the undersigned, brewers and brewers' agents, doing business in Kenton County, recognizing the fact that whatever works an injury to the business of the saloon keepers equally affects us, being desirous of protecting the business against the crusade movements which have sprung up throughout the state, and to establish the same upon a safer plane, do most earnestly advise and solicit the saloon keepers of this

county to take every precaution to so conduct their business as to leave no ground for complaint.

"We believe that if the saloon keepers themselves will take steps to correct the abuses upon which most of the complaints have been founded, that complaints will cease, the public agitation be quieted and the saloon keepers left alone to pursue their business undisturbed by the agitations spreading over the state. To this end we seriously urge:

"1. That all saloon keepers take extra pains and precautions to conduct their business in a quiet and orderly manner and to allow no disturbance within, or congregating without their places.

"2. That they keep their places darkened on Sundays, with blinds down and front doors closed; that bowling alleys, pool tables and other games of amusement be suspended on that day; that the operation of phonographs and the playing of all musical instruments be suspended, that no congregating on sidewalks or about saloons, sitting on water troughs, chairs or benches in front of or about saloons be permitted; that all blinds be so drawn as to prevent light within from being seen from without; that loud conversation or boisterous conduct be prevented, and that everything be done to convince the authorities and the public in general that the law is being practically complied with.

"Unless the foregoing directions are followed by the saloon keepers of this city and county, we are firmly convinced that the Sunday closing law will be enforced. We hope you will follow the warning we herein give."

This letter was accompanied by a personal note emphasizing that the letter is not a mere matter of form but means what it says, and intimating that the brewers fully intend to enforce it by employing such means as may be at their disposal, as withholding supplies of beer, etc.

This action is to be commended. It shows that sounder views are gradually spreading among the brewers and that the old policies are beginning to be left behind. Competition run mad is at the bottom of some of the glaring evils that attach to the retail busi-

ness. Competition properly restrained and regulated will have to take its place.

It is charged by the enemies of the trade that the brewers are taking such steps as these not from any high moral motive but merely from considerations of gain, to escape unfavorable legislation, to prevent the enforcement of obnoxious laws, or to pacify public opinion against the saloon business. This objection is frequently heard, and it is stated that the brewers did not act until they felt the knife at their throats, and that such death-bed repentance does not count for much.

The point is well worth discussing. No doubt there is some truth in the reflection that if the brewers had called a halt earlier, and before certain evil excrescences of the saloon business had reached a degree of flagrant offensiveness, the moral affect of their action would have been greater. But such action would hardly be in consonance with the usual course of reform in matters of business. Nor have we far to go in search of analogies. Who thought of reform in the management of the life insurance business until the actions of the managers of these great corporations became so foul that the stench of them reached the heavens and floated over the land? Who suggested reform in the meat packing business, until those in charge allowed it to become so rotten that when the lid was taken off it turned the stomachs of the people, both physically and morally? Who proposed a curb on the rapacity of the predatory corporations of the type popularly and vaguely described as trusts, until their practices became intolerable? And if they reformed without external compulsion, was it from an awakening of moral consciousness or rather from considerations of business policy?

So, I say, while the brewers might have made themselves moral heroes by starting reforms before business considerations compelled them, it was hardly in human nature to expect such an exhibition of moral sensitiveness and courage. They have been, in that respect, no better and no worse than most of our businessmen.

And yet, it seems to me, they are better than the majority of businessmen. It has occurred to me that the course of action which the brewers are pursuing with respect to driving out disorderly saloons and compelling their customers to adhere strictly not only to the law of the land but to the unwritten law of respectability, is something that few, if any, other businessmen would have the moral sensitiveness and stamina to undertake.

The brewer is in business to make money, like other businessmen. When he has sold his goods his connection with them ends. He surely cannot, equitably or morally, be held accountable for what the purchaser may do with the goods. If I were to go to a dry goods house in Chicago today and say to the manager: "You are selling goods to Mrs. Jones. Do you know that she makes dresses for the women of the half-world? You ought to stop selling her any more goods!" how would I be received? If the manager was a good-natured man he would laugh; if he was grouchy, he would ask me to shut the door from the other side. Yet that is what the brewer is doing. He follows his goods after they have reached the purchaser, and he assumes to control the purchaser's use of them. Surely, he is going far beyond what any other businessman would consider his duty.

So, the brewer is in reality assuming a moral responsibility far beyond his business or legal responsibil-

ity, far beyond what any other businessmen would do. Of course, if he is himself, nominally or actually, the owner of the retail stand, it is no more than proper that he should extend his influence to the control of the retail sale and the conduct of the stand. But he goes farther. He seeks to keep in check those saloonkeepers who are under his legal control, cutting down his own sales and reducing his income.

This, it seems to me, involves a degree of moral courage which is unapproached in the business world anywhere.

Now, I do not want any brewer to take this as a hint to drop this method of purifying the retail trade. Quite the contrary! I want to pat him on the back and compliment him on his course. Keep on, weed out the disorderly places, use all your means to compel your customers to comply with the law and to give no offense to the public. A good beginning has been made. Let the work spread all over the country until the improper drinking place is become a thing of the past.

(September, 1906.)

The Supreme Virtue is Temperance.

It were time the brewers began to understand more clearly and generally the advisability of "getting to the people," and seeking to promote that general tendency towards intelligent, wholesome living, which is characteristic of our age and is chiefly lacking in one particular, viz., in understanding that, far and away above all question of quality and chemical constitution of food and drink, there is the overshadowing importance of the supreme virtue of all—temperance. It matters comparatively little *what* we eat. The main point is *how* we eat, and here the main point again is moderate quantity.

The Rule of "Not Too Much."

Some time ago one of the anti-alcoholist papers denounced my "Talks on Beer and Temperance" and my insistence upon the manner of eating, thorough mastication, comfort and enjoyment about a meal, as essential to health, and the failure to observe these points with the consequent digestive and nervous troubles as a far more prolific source of crime, poverty, insanity and domestic infelicity, than is drink, by calling these utterances pleasantries intended to divert people from the issue of anti-alcoholism.

Here are two items from daily papers that bear somewhat in the same direction as my remarks. One paper says:

Bad cooking was held responsible for much of the drunkenness in the country, and wives were urged to attend cooking schools in order to avoid driving their husbands to drink by their culinary experiments, in an address by Dr. J. J. McLaughlin, of Chicago, before the annual convention of the Catholic Total Abstinence Union of Illinois.

"I believe that bad cooking brings to men the desire for alcohol and other stimulants when otherwise they would not feel the craving for them," said Dr. McLaughlin. 'Many a man has been driven to drink by the doughy bread and soggy backwheat cakes set before him daily by his better half.' Recently a movement has been started to establish popular cooking schools. Let us further the movement by getting the women interested, for it is certain they will be popular with the men. Many a crime has been committed by the victim of cold coffee and burned beefsteak."

This is from the *Chicago Record-Herald:*

"No girl should marry a man with the quick lunch habit, for their life is sure to be unhappy.

"The barbarism of a South Sea islander can't be compared with the hurry-up idea some people have in restaurants."

Secretary E. R. Pritchard of the city health department thus observed yesterday, and reached his conclusions by this system of deduction:

"The quick lunch habit causes indigestion, indigestion en-

genders ill nature, ill nature makes a man miserable and some one has to suffer for it, then he scolds his wife.

"I am not talking about the food that is served," Mr. Pritchard added. "That is usually good and clean. But it is the rush and the haste with which a man eats a quick lunch that does the business.

"The places where quick lunches are served are responsible for more divorces, wrecked homes, and domestic trouble than anything else. When a man scolds his wife and finds fault at home it nearly always can be laid to the door of the quick lunch restaurant.

"We think we are civilized, but the way people eat at the lunch counters is worse than barbarous. A savage wouldn't think of mistreating himself that way. A man rushes into a restaurant at noon. He sees a man who is finishing a lunch, and darts behind his chair, so that he can slide into a seat. Then he mumbles his order, pushes the food into his mouth, and swallows it as if he were trying to break a record. It is no wonder that men who eat at quick lunch counters scold their wives."

Perhaps the Catholic Total Abstinence Union and the Chicago Health Department are also in this conspiracy to create a diversion from the question of anti-alcoholism!

Increase in Beer Consumption Consistent with Temperance Sentiment, says Anti-Saloon League.

The brewers are not alone in the belief that the increase in beer consumption implies greater temperance. Even some of the Mark Tapleys of the Anti-Saloon League agree with this sentiment, *nolens volens.* Said Supt. Williamson of the Anti-Saloon League in Cleveland, according to the *Plain-Dealer:*

There is a steady decrease in the consumption of spirituous liquors, such as brandy, whisky and wine, and a tendency to drink more malt liquors, such as beer. The decrease is doubtless as marked in the one as is the increase in the other.

Then, after intimating that immigration and the increase in population had something to do with the matter, he said:

"Never before has temperance sentiment had such a strong grip on the people. Saloons by dozens are going out of business daily in various parts of this and other states. Temperance legislation is being passed by every state, and every year the sentiment that the liquor traffic must be curtailed or banished is steadily on the increase. I do not think that there is any cause for worry even if the beer consumption has jumped in the past year."

Hey, diddle, diddle, the cats and the fiddle! So, temperance sentiment never before has had such a strong grip on the people, and hence they drank 5,200,000 barrels of beer more than the year before!

That from the Anti-Saloon League! What more does the brewer want?

The Milwaukee *Free Press* quotes the Rev. Mr. Henry Colman, trustee of the Anti-Saloon League, with a similar statement, in connection with this increase of beer consumption that "the temperance sentiment is increasing all the time." Here the immigrant and the wealthy classes are made to consume the additional beer while "among the middle and laboring classes however the temperance sentiment is constantly growing." Is it necessary to point out the reverend gentleman's fine logic?

In the light of the past year's results it becomes intelligible why the Ohio prohibitionists are so violently denouncing the Anti-Saloon League. Well, if the prohibitionists and the churches cast them off, perhaps the brewers might hire them to keep on agitating, if they will undertake to make it another five million barrels for the new fiscal year.

For the benefit of anti-alcoholist editors, I will say here plainly: "This is a joke." Anti-alcoholist writing seems to dull the sense of humor. I have had anti-

alcoholist papers take some of my stuff and treat it seriously when the satire was so plain that, as they used to say, if it had been a snake it would have bitten you.

(October 1, 1906.)

The Use of Alcoholic Drink in Connection with Over-feeding.

It is peculiar to notice how difficult it is even for supposedly disinterested inquirers into the drink question to disencumber themselves completely of the prevailing prejudice and to approach the problem with perfectly open minds. The Growler believes that the gentlemen who made the investigations for the so-called Committee of Fifty approached the subject with an honest intention to discover the truth, but there are numerous instances in which it crops out plainly that they still remain to a certain extent under the influence of that hostile attitude of mind which has been engendered by the misrepresentations of the anti-alcoholists.

The volume on the *Physiological Aspects of the Liquor Problem,* edited by Dr. John S. Billings and containing investigations by and under the direction of such eminent scientists as W. O. Atwater, H. P. Bowditch, R. H. Chittenden and W. H. Welch, contains a lengthy contribution on the *Pharmalogical Action of Ethyl Alcohol* by Dr. John J. Abel.

A chapter referring to "the action of alcohol on muscular activity," states the problem in the following terms:

> In considering the relation of alcohol to physical labor a number of questions present themselves for solution.
>
> Does it enable an individual whose food supply is sufficient for his needs to do more work? Does it enable the tired person to put forth new exertions? And if so, is it superior in this respect to tea, sugar, or other easily assim-

ilable food products? Does the fact that alcohol is oxidized in the body, and that it therefore yields energy, make it a practicable food and store of energy for the muscles? Or is its utilization in this particular annulled by its psychic action, by its action in dilating the blood vessels of the body surface, etc.?

If Dr. Abel were going to investigate the value of beefsteak as a food, would he take a person and give him his full quota of other food and then make him eat a quantity of beefsteak on top of it, in order to discover how that beefsteak would affect the subject? Would it not be a foregone conclusion that in that case there would be an excess of food taken into the system, and that that fact alone would be bound to produce injurious effects which in that case would probably be ascribed to the beefsteak although as a matter of fact the beefsteak as such had nothing to do with it, but the trouble was due merely to the excessive quantity of food.

How, then, is it possible to arrive at results of any value in regard to the action of alcohol if the inquiry is started with this question "Does it enable an individual *whose food supply is sufficient* for his needs to do more work?"

Any physiologist would answer in advance that it would not, that, on the contrary, it would reduce the individual capacity for work. Not, however, because it is alcohol, but simply because it is given on top of a sufficient food supply, and therefore creates an excessive supply of food which would constitute an improper burden upon the system. This reminds me of some remarks made by Dr. A. J. Starke in *Die Berechtigung des Alcoholgenusses.* He says:

.....A man who "lives well" generally, although he might not have been a drinking man, nevertheless, in addition to all other things—which should not be forgotten—also indulges in good alcoholic beverages.

I will go further. I do not deny that in the ailments of those who for years have "lived well," the alcoholic beverages play a certain part.

And yet the connection is quite different from the case of the drunkard. It is not a case of any "specific action" of the alcoholic beverage, but it is merely a question of overfeeding, and for those ailments every substance, that is taken and which contains nourishment is to blame, including the alcoholic beverages in so far as they contain nourishment.

The alcoholic beverages all contain nourishment for the reason alone that they contain alcohol which is a nutritive substance.....And just because alcoholic beverages are not merely relishes, but also foods—beer being quite a substantial food—they will, like all nutritive matter without exception, contribute to over-feeding where such takes place in view of the whole mode of living of the individual.

.....A necessary consequence of these facts is, not that these beverages should be avoided, but that their nutritive strength should be taken into account and allowed for in the daily ration of food. If a man drinks a certain amount of beer a day he should diminish the quantity of other foods accordingly.....In that way the total daily quantity of nutritive matter can be kept within the limits necessary for health.

He who likes a glass of wine, beer, or cordial, need not worry on that account, but he should allow for the nutritive value of these beverages, just as in a course dinner we should not satisfy our hunger with the first course, but allow for the nutritive matter to be supplied by the following courses.

Diminution of Crime by Sunday Closing a Myth.

The Missouri State Republican says that official statistics from the state auditor of Missouri show that the enforcement of the Sunday closing law did not reduce crime in the largest saloon center of the state—St. Louis, under direct supervision of the Folk police board. The following is the official record, according to State Auditor Wilder: Criminal costs, St. Louis city, for 1904, $40,015.25; for 1905, $59,595.10.

The year 1904 was world's fair year, when the population was away above normal in St. Louis and when crime naturally was more than normal, so that when crime in 1905 ex-

ceeded that of the world's fair year, it broke all records. The "lid" was not on in 1904; it was on in 1905. As is well known, St. Louis has more than one-half of all the saloons of the state. A glance at the crime record of 1904 and 1905 for St. Louis, before and after the Sunday law was enforced, does not prove the truth of Governor Folk's assertion that "prohibition" on Sunday decreases crime. Crime has increased, under the "lid" policy, or the official state record lies.—*Kansas City, Mo., Journal.*

This brings to mind some of the testimony which was given by Mrs. Fernande Richter, of St. Louis, last session before the Committee on the Judiciary of the House of Representatives of the 59th Congress during the hearing on the so called Hepburn bill which aimed to place liquor in interstate commerce under the jurisdiction of a state as soon as it entered that state and before delivery to the consignee.

In the course of the address to the Committee, Mrs. Richter said in regard to conditions in St. Louis:

It has been represented that a convenient or subservient police record showed that crimes were lessened through the enforcement of the Sunday law. They indicated a smaller Monday docket, but they did not explain why the docket on Tuesdays was so much larger. And the statistics of our hospitals show an increase of cases of alcoholism by 100 per cent and more. People will get a bottle of whisky more easily than a can of beer. Yet this is only the result of the closed Sunday. We see the glaring effects of prohibition in the conditions that prevail in the prohibition States and in the disgusting results that followed the abolition of the canteen.

After Mrs. Richter got through the following dialogue ensued:

Mr. Alexander:—Madam, you spoke of the police court calendar being larger on Tuesday morning than on Monday morning, now that the Sunday-closing law in St. Louis is enforced?

Mrs. Richter:—Yes, sir.

Mr. Alexander:—Why is that?

Mrs. Richter:—They are held for the chief on Mondays

and put on the outside docket, so that they lessen the Monday docket, and they can say: "Oh the Monday docket! We do not have so many prisoners on Sunday."

Mr. Alexander:—Then it is a trick?

Mrs. Richter:—Yes, sir, it is a plain trick .(Laughter.)

Thus another of the soap bubbles with which the anti-alcoholist seeks to entertain the people, has burst, and the arguments that have been based upon the alleged diminution of crime in consequence of the Sunday closing of saloons must go for naught.

(December 1, 1906.)

Incapacity to Approach the Question of Alcoholic Drink Fairly.

The brewers of Peoria, Ill., are supporting a movement to limit the number of saloons in that city to one for every 500 of population. A writer in the *Peoria Journal* says on this subject:

I am under the impression that there is something of an African nature in that proposed ordinance for limiting the number of saloons. I believe that they should be limited, but when I see the move coming from the particular direction that it does, the old saying in regard to distrusting Greeks, who bear gifts comes to my mind. If it had been proposed by someone who was an enemy to saloons, I should have thought it was all right, but when it is championed by the brewers, who are animated by an honest desire to sell as much beer as possible—well, it looks queer to say the least.

One of the most striking illustrations of the utter incapacity of the average man to deal with the question of alcoholic drink in a rational manner is this prejudice which makes him take everything for granted against the liquor traffic.

According to the reasoning of the *Peoria Journal* man, if you want a job of carpentering done you should avoid the carpenter and go to a tailor, and if you want medical advice you ought to shun the physician

and go to a hod-carrier. It is true, the carpenter might know more about carpentering than the tailor, and the physician might know more about medicine than the hod-carrier. But they must not be trusted. They make their living out of their vocations and therefore cannot be trusted to exercise them in the interest of their patrons or clients.

If a move to regulate medical practitioners was proposed by people who believe in faith cure, our *Peoria Journal* man would have confidence in the move because the faith cure people are enemies of the physicians, but if it emanated from the medical profession, it must be condemned. If the structural iron mills proposed to restrict the carpentering trade it would be a very engaging proposition, for the structural iron men are opposed to the carpenter who works in wood. But if the carpenters should propose regulation of their own trade—beware! There is an "African" in the woodpile!

In other words, this man fully indorses the policy which has been the curse of liquor legislation in this country, viz., to put it in the hands of enemies, who are prejudiced against alcoholic drink, and legislators who are ignorant of the drink question.

While such an insane policy lasts, it is of course, impossible to arrive at any rational settlement of this troublesome matter. If people would handle the question as other questions are handled, *i. e.*, investigate first and with open minds, and judge afterwards, instead of judging first and hunting for justification of their judgments afterwards, there would be hope of sane legislation.

Not that the Growler cares much what the *Peoria Journal* thinks. He refers to the matter here as being symptomatic of the attitude of mind of the general public.

The False Moral Atmosphere that Befogs the Popular Mind.

And this brings up my old hobby. The great difficulty in dealing with this drink question is the false, artificial moral atmosphere, which causes the average man to feel that the use of alcoholic drink is something not altogether proper and commendable, but rather in the nature of an indulgence of the flesh which is not consistent with the highest moral standards.

This false moral atmosphere which befogs the average mind is the foundation of the incapacity of most men to approach the drink question in a spirit of fairness, and it is at this point, therefore, that those who understand the question should begin work.

My own case may furnish an illustration. After becoming connected with this publication, I naturally studied the alcohol question. If I talk with any one about it, unless he knows me very well and therefore knows that business considerations do not influence my opinions in matters of science, he will naturally discount my views by thinking: "Oh, well, it's his business." But if an anti-alcoholist talks to him, he is under the impression that he is listening to a disinterested person who is working for the common good as a matter of principle and on high moral ground.

This, I say, is the impression the average man gets, and that is one reason why the anti-alcoholist can make his dreams carry the way he does. And yet, every student of the question knows perfectly well that the anti-alcoholist side of the matter consists of gross exaggerations, one-sided observations, and unfortunately a not too scant sprinkling of—well. what did the eminent physiologists call it?—Oh, yes, of yielding to the temptation to either manufacture evidence or

stretch it over points that it does not cover. There is a good, simple, plain and strong word of three letters that answers this description.

The Anti-Alcoholist is a Defective.

However, it should be impressed upon the people that the assumed moral superiority of the anti-alcoholist is a myth. His garment of pretended sanctity should be rent and the naked weakness of the fanatic exposed. I have no quarrel with the person who simply chooses not to drink alcoholic beverages. It may be, and no doubt very frequently is, the case that he makes a great mistake, that a little alcoholic drink would be a decided benefit to him, especially where tea and coffee are largely used. But there are people who are very sensitive to alcoholic influences, without being defectives outright. They had best leave alcohol alone.

There are also those who cannot take it in moderation. They had better leave it alone, although here it is better to try to induce them to live temperately in other respects. The person who is intemperate in the use of alcohol is generally intemperate in other things. Make him, if you can, eat temperately and rationally, and temperance in drink will in most cases, follow naturally.

Still, all this is a little aside from the present question. The person who should be exposed is the one who is not satisfied to bear his own misfortune, his own defective or inferior nature which places him without the ranks of normal men who can eat and drink what they like in moderation and be healthy and enjoy living without fear of excess and consequent injury to themselves. People should understand that, far from indicating a superior moral status, the aversion to alcohol is a symptom of physical, moral or mental defectiveness, an inferior, sub-normal nature,

not so far out of the normal as to be classed as decidedly diseased, or degenerate, but nevertheless far enough out of the road of health to be called morbid. One of those who wrote to the scientists who did the work for the Committee of Fifty writes: "Abstinence from fear of excess, argues a defective moral power which should be educated, or else of bodily disease; abstinence from lack of enjoyment, shows defective development of capacity to enjoy." The cowardly way of the ascetic, who fled to the wilderness because he was too weak to live temperately among his fellows, was wont to give him the odor of sanctity. In an enlightened age such a view is only a survival from a lower culture which should be put away in a museum of psychological archaeology, as showing an interesting phase through which the human mind had to pass before emerging into the light of the present culture.

The militant anti-alcoholist is he who is not satisfied to bear his own burden of physical or mental defectiveness or inferiority, but must needs insist that normal, healthy beings shall accommodate themselves to his standard. This is a demand that a healthy nature will turn away mildly, and with a feeling of pity for the poor fellow who makes it, but if repeated and insisted upon, he will spurn it with contempt.

Such arguments as that of the *Peoria Journal* writer would be impossible if a wholesome moral atmosphere prevailed instead of the mists of misinformation and unfounded prejudice that overhang this question. To disperse this mist by sound teaching as to wholesome living, and relegating the alcohol question to a place commensurate with its comparative insignificance by the side of other branches of this all important subject, must be the primary object of those upon whom, owing to their trade interests, naturally falls the burden of carrying on this campaign.

(February, 1907.)

The "Fake" Local Option Bill of the Anti-Saloon League.

The crop of bills dealing with the liquor question seems to be uncommonly big the present legislative season. From all the States bills are reported by the score. If all these bills were to be read and considered, there would be no time for anything else. It is not likely that many will be seriously considered, as the majority are the product of ignorant and frequently fanatical minds wholly incapable of grasping the fundamentals of this complicated matter. But even so, there will be enough left to give the respective committees of the legislatures plenty of work.

So-called local option bills are to the fore everywhere. In most cases they represent the efforts of the Anti-Saloon League and are gotten up with the insincerity characteristic of the productions of that organization. The bill introduced in Illinois is a sample. It masquerades under the captivating title of a local option bill.

Local option in its proper sense is something that is near to the American heart. It is, properly speaking, nothing more than local self-government, and as such appeals strongly to the mind of the average voter as well as legislator. A genuine local option bill would, therefore, have little opposition on the part of the legislators or the voters.

But the bill fathered by the Anti-Saloon League is not a local option bill, although it is called by that name. Under that name, the League has enlisted the sympathies of many well-meaning people; it has induced many clergymen to advocate the bill in their pulpits, it is arousing its followers to enthusiasm and is influencing public opinion in favor of the bill with

a view of exerting pressure on the legislature. But all this is done under false pretenses.

The bill of the Anti-Saloon League provides that if a county votes to exclude saloons, this vote shall be binding on every division of the county, regardless of the sentiment in such division. If, however, the county, as a whole, votes in favor of saloons, this vote is not binding on the entire county and its divisions, but only permits such divisions as have shown a majority in favor of saloons, to vote again on the question. In other words, it leaves them just as they were originally.

Genuine local option would mean that if the voters vote for saloons they can have them, and if they vote against them they shall not have them.

The "fake" local option bill of the Anti-Saloon League, however, says to the voter: "You can vote as you like. If you vote our way, you get what you vote for. If you do not vote our way, you get nothing."

That is the jug-handled proposition of the Anti-Saloon League. It is a deliberate fraud upon the people.

There can be no doubt if the people understand the bill, they will not only oppose it, but will resent the attempt of an organization which claims to work for moral advancement, to juggle the law and deceive the voters by a palpably false pretense.

Clergymen of the Fool Type, Women with Short Hair, and Men with Long Hair.

The anti-alcoholists have been greatly shocked by the fact that President Roosevelt sent a message of sympathy to Adolphus Busch when the latter was taken seriously ill a short time ago. Mr. Roosevelt and Mr. Busch are personal friends, hence the message was

perfectly natural. But the "antis" were shocked, nevertheless. No one must sympathize with a brewer. Even when Mr. Busch donated $100,000 to the San Francisco sufferers, the rabid "antis" said this was blood money, tainted with the destroyed happiness and lives of thousands of homes and individuals, and they impugned the motives of the donor, who gave, in proportion to his wealth, far more than Mr. Rockefeller.

It seems to the Growler, the "antis" ought to be used to Mr. Roosevelt by this time, and ought no longer to be shocked by anything he does or says. They have had a number of "jolts" from the President. For instance, the one in one of his letters to Mr. Bellamy Storer concerning the Archbishop Ireland incident, where Mr. Roosevelt wrote:

"For instance, there are any number of Methodist clergymen who are political prohibitionists and support the third party and denounce the president because he will not encourage drunkenness in the army by putting down the canteen. It is a bad thing to have any clergyman of this fool type promoted, but it would be a worse thing for the president to try to interfere with his promotion."

The Growler has discussed the canteen question repeatedly, but he never used quite as strong language as Mr. Roosevelt. "Clergymen of this fool type," is quite up to Mr. Roosevelt's reputation for "strenuosity." That is his opinion of the clergymen who fight the army canteen and who denounce the President because he "will not encourage drunkenness in the army by putting down the canteen." This is quite a "pat" expression, too.

Putting down the canteen means encouraging drunkenness.

It is well known that such is the opinion of official Washington and of practically every army officer.

When, oh when, will Congress summon enough courage to act upon its conviction?

Will it continue forever to be influenced by the "women with short hair and men with long hair?" Dr. Emil G. Hirsch, the noted Chicago preacher and scholar, used that expression recently. Speaking of the government of our cities, he said:

> We see our mistakes only in brief paroxysms of reform, and then for reformers we get all sorts of cranks—women with short hair and men with long hair. And the whole trouble is placed on the shoulders of the saloon and the "foreign element.".....
>
> Why are our municipalities colossal failures? That is what they are. Why are our city governments the laughing stock of Europe? It is because we are doing things at random!

And if there is anything that is done at random, it is the treatment of the liquor traffic.

Alcoholic Drink and Individual Temperament.

The influence of alcoholic drink on the production of literature is discussed in *Das Literarische Echo,* of Berlin, by 115 authors in reply to an inquiry as to the extent to which their work is influenced by drink. A majority declare they avoid alcoholic drink while at work, but in their hours of recreation they enjoy wine or beer. Outside of the direct effect on their work, Adolph Wilbrandt, f. i., writes that wine and beer increase the joy of living and intensify his emotions, although he, too, does not drink before work.

The effect of alcoholic drink upon the human body and mind is declared by physiologists to vary so widely in accordance with the peculiarities of individuals that statements of general validity can be made only with the greatest caution. It is a singular thing that this principle is not also observed more generally with regard to the effect of alcoholic drink with reference to temperament. The working powers of individuals differ widely with temperament. This is particularly true

of all literary, artistic or general professional work which calls for creative activity. Some people are constantly bubbling over with ideas and have not the slightest hesitancy in uttering them by word or pen. Others, equally full of ideas, and perhaps often better ones, are temperamentally disinclined to utter them or commit them to paper. For the former, an artificial stimulant may be injurious while working. For the latter, it is a great boon to be helped over that timidity which stands in the way of their giving themselves out. This peculiar tempermental quality which we call timidity and which modern educators, those who, as Jerome K. Jerome says, belong to "the modern poll-parrot school of philosophy," call "self-consciousness," receives invaluable help from the artificial stimulation of alcoholic drink.

The German language has a word to designate the action of alcohol for which I find no English equivalent. It is the word "auslösen," to loosen, to liberate, to set free, or something like that. Alcoholic stimulation sets free the ideas which crowd our minds. It does not create them. It does not help accumulate the knowledge on which they are based. But it loosens the various elements, brings them together and thus gives the impetus to the utterance of works of creation or imagination. And imagination is quite as much a part of the work of the scientific or other professional man as of the artist or the writer.

Social Influence Much Stronger than the Law Makes for Temperance Through Light Fermented Drink.

An unusually able paper has been written by Lieut.-Gen. Henry C. Corbin, U. S. A., and published in the daily papers. It came to the editorial rooms of the AMERICAN BREWERS' REVIEW from a paper published

in Houston, Tex., but the name of the paper not being on the clipping, proper credit could not be given when the letter was reproduced in the January issue.

In the inanity and asininity which makes up by far the greater part of all writings on the subject of alcoholic drink, Gen. Corbin's paper is remarkable for the breadth of treatment, the writer not being confined, like most writers on this subject, within the narrow compass of army life, on the one hand, or prohibition fanaticism on the other hand, but observing the working of forces of a general social character, "much stronger than the law," as he puts it, to which he attributes the general advance of temperance. He identifies the progress of temperance among men "in all their habits" with the course of advancing civilization.

This is very closely the attitude which the "Growler" has taken for the last two years in these columns. It is extremely gratifying to find a man of Gen. Corbin's influential position arriving at similar conclusions, especially when we consider the exceptional opportunities he has had for making observations in the army, and the fact that he was formerly an enemy of the "canteen."

(April 1, 1907.)

What is Needed is More Law but fewer Laws.

The anti-alcoholist movement has entered upon an interesting phase, which has been developing for the last two or three years, and has now reached a point where its tendencies can be apprehended with considerable clearness. Briefly, there is a decline of prohibition, but an increase of sentiment against the saloon. It is not necessary at this time to prove this assertion, as the facts are quite plain.

The conclusion from this state of affairs is that the

American people are not opposed to the temperate use of alcoholic beverages, but they are opposed to certain features of the public sale of such goods in certain kinds of places as at present conducted, and in the manner in which these sales take place. It would perhaps be more accurate to say that their objection is confined to a very small percentage of the existing retail places, but they are unable to devise any plan for eliminating the objectionable places, while leaving the unobjectionable ones intact, and for that reason their antagonism takes the form of objection to the saloon in general.

This condition of things has prompted *Bonfort's Wine and Spirit Circular* to publish a review of present and prospective legislative action, concluding with a suggestion that a national conference be called of the various branches of trade interested in the liquor business, for the purpose of devising a model license law and presenting it to the legislatures of all the states of the Union, urging its adoption as a substitute for the radical and impracticable legislation that is being urged by the anti-saloon league.

The Growler has for the past four years pointed out the fact that the anti-saloon league is a far more dangerous enemy to the brewing business and the liquor trade in general, than the prohibition party ever was. In that respect he agrees thoroughly with the spirit of *Bonfort's* article. He disagrees, however, radically, in regard to the proposed remedy.

It may sound trite, but must nevertheless be said, that what we need is not more *laws*, but more *law*. There is a great abundance of *laws* in regard to the liquor traffic, but there is not enough *law* in connection with it. If any suggestions were to be made in regard to legislation, it should rather be in the line

of eliminating a great many of the existing laws than of adding new ones. The existing laws are quite adequate to handle the traffic, if properly enforced. The legislature of Illinois, for instance, is at present considering a law to establish a so-called dry zone around Fort Sheridan, in order to close up the disorderly places in the neighborhood of that post, which are supposed to demoralize the soldiers. Such a law is entirely superfluous. There are enough laws now to suppress these dives, if the laws are properly administered. To add another law on the statute books will not mend matters unless that law is enforced better than the existing ones, and if there is enforcement of law, the existing laws are sufficient. Conditions are similar all over the country. What we need is *law,* not *laws.*

We are met with the objection that our executive officers cannot be trusted to enforce the laws. If that is true, it is a confession that popular government is a failure, and that the country needs a strong central authority, independent of public opinion in the different localities. The Growler is not prepared to accept so pessimistic an opinion as to the capacity of our people to govern themselves.

Another serious objection is the prevailing legal notion in regard to equal rights. This notion has led to stripping the executive officers of a great deal of discretionary power, so that in this country many matters are regulated by law which in Europe are left to the discretion of the executive officers. That is one of the serious criticisms of the American commonwealth in the famous book of James Bryce, the new British Ambassador to this country, whose publication is used as a text book in many American educational institutions. The distrust of the executive also ar-

gues a lack of faith in the capacity for self-government, which lack of faith the Growler does not share. If there were *more law,* and *fewer laws,* such precautions would not be necessary.

(May 1, 1907.)

Insincerity and Hypocrisy of the Anti-Alcoholists in the Local Option Fight.

Some developments in the fight over the "fake" local option bill of the Anti-Saloon League in the Illinois legislature during the past month serve strongly to illustrate the insincerity of those who are trying to force upon the people of Illinois, as well as of other states, a prohibition bill under the alluring title of "local option." The "Growler" has said before that he is in no way opposed to the principle of local option which is, strictly speaking, nothing else than the principle of local self-government. In this case, however, this principle is employed for a purpose to which it is absolutely contradictory.

It was pointed out before that the "fake" local option bill of the Anti-Saloon League is not a local option bill, because it permits the people to have their will only if that will happens to agree with that of the anti-saloon people, whereas, in the other case the people are not allowed to have their will.

Late developments have proved with startling clearness that local option is a false flag under which the anti-saloon people are sailing. On the floor of the House of Representatives during the past month, one of the advocates of the pretended local option bill admitted that it was an anti-saloon measure and not a local option measure at all. Other instances are eloquent to show that the anti-alcoholists are opposed to local option whenever there is a possibility that the

people will exercise their option in a sense contrary to the wishes of the anti-alcoholists.

The so-called United Societies for Local Self-Government, of Chicago, sent to the state capital a measure to provide home rule for Chicago in the matter of controlling the liquor traffic. Knowing what the great mass of the voters of Chicago think about this subject, the anti-saloon people at once rallied in opposition of this home rule measure. This bill, which is a typical local self-government or local option measure, is opposed by them. The so-called Chicago Law and Order League addressed letters to the governor of the state, the lieutenant-governor, the secretary of state and to every member of the legislature, opposing the bill of the United Societies. In this letter it is set forth that the proposition to give the city of Chicago full power in regard to Sunday observance includes the power to control the Sunday closing of saloons, and that the state ought to regulate this question and not the municipality. The reason given is that the Sunday saloon is a menace to the state and that if a law were passed allowing any city to regulate its own Sunday liquor traffic, all the municipalities in the state would soon be "opened up."

On the one hand, therefore, we find these people standing up in favor of local option, that is to say, in favor of allowing any municipality and any smaller political division to decide for themselves whether or not they shall have saloons. On the other hand, they say that the municipalities cannot be trusted to regulate the matter of the liquor traffic, but that the state must keep this question in hand.

The inconsistency is manifest, and it is equally evident that the anti-saloon people are not in favor of true local option, but intend only to use this principle so

far as it can aid them in the suppression of the liquor traffic. If a case could be imagined where the municipality was in favor of suppressing the saloon while the state at large favored an open policy, there is not the slightest doubt that the anti-saloon people would take the opposite ground and insist that it was a matter for the municipality to decide and that the state ought not to interfere.

Lieutenant Governor Sherman in the Illinois Senate strongly opposed a bill to give Chicago home rule in the matter of Sunday observance. From his speech on this subject, as reported in the daily papers, the following two paragraphs, which appeared in the order given, are here reproduced:

> There is not a man in this legislature, native born or of alien birth, who can tamper with the conscientious scruples of the people of this state on the subject of Sunday observance. There is no man in this legislature who can vote for the Sunday opening of saloons without violating the inheritance which he had from his mother. There is no man in this legislature who can tamper with the convictions of the people on this subject. This has no reference to the enforcement of so-called blue laws, but refers merely to the belief of a majority of the people that there are some occupations which cannot be permitted on at least one day of the week.
>
> Do I suppose that failure to legalize Sunday saloons would result in the closing of dramshops on the Sabbath? No, I have no such expectations. There will be saloons open somewhere every day in the week. We have anti-gambling laws and still there is gambling. Laws do not prevent crime, but there is great difference between the non-enforcement of a law and its repeal.

If these paragraphs mean anything, they mean simply this, that the lieutenant governor wants the Sunday closing law to remain upon the statute books for the purpose of satisfying the "conscience" of what he calls the people of the state. At the same time it is

broadly intimated that this law need not be enforced, since he says plainly that "there is great difference between the non-enforcement of a law and its repeal."

This is another exhibition of that attitude of mind which refuses to meet the facts as they are, and which is the cause, to a great extent, of the unfortunate condition in which liquor legislation is found, not only liquor legislation, but legislation on other topics as well. There may be "consciences" that will be satisfied with a straddle of this sort, but it will never satisfy any person who desires to square principle with action.

(July 1, 1907.)

How the Tide Against the Brewing Trade is Continually Swelled.

I am more firmly convinced than ever that a vigorous intelligent campaign of publicity on strictly modern lines, following patriotic modes of thought, is a necessity for the brewing trade. It is becoming more difficult, the longer the trade waits. For, I repeat, it is not the occasional sledge-hammer blow that tells. It is the continual, daily tap, tap, tap of the tackhammer in thousands of newspaper items, sermons, public speeches, private conversations, etc.

Here is a case in point. The following item appeared in the *Chicago Daily News* of May 29, 1907:

DISPUTE OVER BEER COSTS LIFE.

Girl is Arrested Following Mother's Death from Brick.

Elma Denlow, 15 years old, was arrested today following the death of her mother, which occurred after a brick thrown by the girl had struck the woman in the head. The girl says the affair was an accident. The brick was thrown in the door yard of the Denlow home, 40 Webster avenue. According to the girl's statement the missile was meant for another woman.

Mrs. Denlow died from tetanus, said to have been brought

on by the wounds from the brick. Following the notification of the coroner regarding the woman's death an inquest was held this afternoon to place responsibility for it.

According to the story told by the girl, the trouble grew out of her refusal to "rush the can" for a neighbor, a Mrs. Oswald, 59 Perry street. This woman, it is said, came to the Denlow home May 21, at about 5:30 p. m., and after chatting awhile, suggested that Elma go to Webster and Clybourn avenues and get her a pail of beer.

"I said I would not go," the girl said today. "Mrs. Oswald insisted and I ran out into the back yard to get away from her. She followed me, pulling my hair and slapping my face until I became angry and threw a brick at her.

"She dodged and the brick struck my mother in the head. None of us thought the accident serious at the time. A few days ago mother began to feel badly and now she is dead. I did not think of doing anything so dreadful."

The girl and her father, Herman Denlow, when questioned by the police, told a consistent story, which was corroborated by neighbors.

Many a reader who merely glances over the headlines will get the impression that here is a murder caused by drinking beer. Those who read the item through will do so under the impression created by the headline that the whole trouble was due to the can of beer which no one got.

As a matter of fact, beer had nothing whatever to do with the case.

Now, why did the copy-reader who wrote the headlines represent the matter in that manner? Simply because a reference to beer in connection with a fight makes good reading, and the brewer is an outlaw and entitled to no respect. It is a habit they have, our newspaper men. They do not mean any ill, and probably do not realize the harm and injustice they are doing. But imagine the thousands of items every day in the year in all the newspapers of the country! What good is an occasional editorial or a magazine article as against that constant hammering?

Another illustration.

This is from an editorial article in the Providence (R. I.) *Bulletin.*

> The increase in the use of the less harmful stimulants, which has been marked in many countries during the last few years, tends toward morality. In France beer has become the national drink, thus reducing the field for absinthe. In the United States there also is a drift away from strong liquors to malt beverages. In more temperate beverages the same tendency is to be noted in this country at least. The use of British colonial grown tea is yearly increasing at an enormous rate. It is fortunate that the nation is following England's example in relying upon this invigorating and, used in moderate quantities, harmless drink for refreshment and stimulant. * * *

Why does it suggest itself to the editorial writer to add the qualifying words "used in moderate quantities," when speaking of tea as harmless, while he never thinks of applying the same qualification to beer, which he sets down not as harmless if used in moderation, but only as one of the "less harmful stimulants?"

Simply because public opinion has been so completely perverted by the false doctrines, and especially by the self-assumed air of superior morality, of the anti-alcoholist, that even an editorial writer cannot think normally when he approaches the subject of alcoholic drink. The distinction between temperate use and excess occurs to him quite naturally when speaking of tea, but is quite absent from his mind when speaking of beer.

These are merely random illustrations. And every one will agree that almost every issue of every publication in the country contains something that in some way reflects on alcoholic drink. The same is true of every public speech, sermon, entertainment, conversation. Out of all these tiny drops there results in the aggregate an ocean of misconception and detraction

concerning beer and other alcoholic drinks which simply overwhelms the brewer.

From the Frying Pan into the Fire.

The recent dispatches in the newspapers stating that since the rigid enforcement of the prohibition laws in Kansas there had been an enormous increase in the sales of liquor by druggists for all manner of pretended diseases have disturbed our prohibition friends mightily. They will not rest under the charge that it is only for the last month or two that tens of thousands of people have been regularly perjuring themselves in order to get a drink. So they secured the publication of the following statement in the daily papers.

> Despite all dispatches to the contrary, the reports of an epidemic of illness since law enforcement has become practically statewide are, as Mark Twain would say, "greatly exaggerated." In fact, it is such a mighty pleasant sickness that it makes the Kansas people jubilant. Topeka druggists, who formerly may have ignored the statutes at will, have suddenly betrayed great fear of the law.
>
> As a result they are now requiring that applicants for liquor shall make affidavit under oath and give the disease for which liquor is wanted. Druggists to some extent have not previously done this, and there was consequently no record kept for many sales regularly made. This is the reason why their present strict observance shows an apparent increase, which is two-fold in some cases. There is, however, a great decrease in liquor sales since the brewer ouster suits were begun.

Could any inference be plainer? It is not that people are buying more liquor at the drug stores, but only that the druggists are insisting on affidavits in accordance with the letter of the law. Ergo, the people have always been buying these large amounts of liquor at the drug stores, only the sales were not recorded so strictly. This system of perjury and

hypocrisy therefore is not new, but has been in vogue for a long time.

It does seem that our prohibition friends have jumped out of the frying pan into the fire.

The Nonsensical Character of the "Dramshop" Laws.

Suit is being brought at Topeka, Kan., against the Jos. Schlitz and the Val. Blatz Brewing Companies and a number of citizens of Topeka on behalf of Mrs. Margaret Smith and her four children. Damages are laid at $40,000 for each plaintiff. Mrs. Smith's husband, Oliver Smith, about a year ago while drunk hunted up Thomas Bair and killed him as a result of a card game quarrel. He was sent to the penitentiary for life. The persons who sold him drink and the breweries which made the beer that is claimed to have made him drunk are the defendants.

Why is not the law amplified to extend the liability to the manufacturers and distributors of playing cards? Surely they were as guilty as the brewers. And, for that matter, the people who manufactured the table they played at and the chairs they sat on!

This whole business of holding the vendor of intoxicating drink responsible for the acts of the purchaser is so unspeakably nonsensical that its existence in a civilized community is scarcely comprehensible.

To a certain extent the absurdity of these laws became evident to Judge Day, presiding at the trial, for he dismissed the suit as to the brewers and confined the liability to the retailers who sold to the intoxicated man. As one of the attorneys in the case submitted to the court, "by the procedure of the Kansas authorities it would be possible to go all the way past the brewer to the man who had sold the brewery the malt and then get the farmer who had raised the barley."

Yes, sir, and also to the man who furnished the machinery used in making the beer, and to the people who supplied the metal for making the machinery, and the people who dug the ore. Also the people who made the brick for the walls of the brewery and the man who felled the tree for the lumber used in its construction. And so on all through, to the Power that put the iron ore in the ground and bade the tree grow and placed the clay for molding the brick and caused the barley to grow and the malt to sprout. And when you have reached that Power, then you have reached the source of all the good and the evil that flows from the use and the abuse of the good things of this earth. And I propose that we let the responsibility rest there, trying to the best of our ability to bring up people to the rational use and enjoyment of their faculties and of the products of nature and of art and industry, and to learn that abuse in eating or drinking is abuse of oneself and should be eschewed. But let us bring up men and women, not puppets that cannot stand erect without a prop.

Indiana's Supreme Court Squelches Judge Artman's Political Decision.

The big hullabaloo raised by the anti-alcoholists over the decision of Judge Artman of Indiana, declaring the license law of the state unconstitutional on the ground that the legislature could not license the liquor traffic owing to its inherently evil character, never made a great impression on the Growler. It was so manifestly a "freak" decision, so plainly the special plea of prejudice, that I could not bring myself to believe it would ever hold water. The character of Judge Artman has since become clearer. He has been lecturing and predicting the complete destruction of the liquor business.

He stands before us in the lime-light as a man utterly lacking the judicial temperament.

The Supreme Court of the State of Indiana in the case of John W. Thompson in a prosecution for violation of a city ordinance of Greencastle by keeping a saloon near the Big Four station, has come out plainly in support of the right of the state to license the liquor traffic. The court said:

> It is well settled that the several states in the exercise of their sovereign power have full authority, except as restricted by constitutional provision, to enact any measure deemed expedient to suppress intemperance and minimize the evils resulting from the traffic in intoxicating liquors, whether by prohibiting or by restricting and licensing the sale of such liquors. In the absence of legislation, the business of selling intoxicating liquors has universally been recognized as lawful, but there is no inherent right in the people to engage in such traffic in any such sense as to remove it from the sphere of legislative control. * * *
>
> In the absence of constitutional inhibition it is competent for the legislature of a state to delegate to municipal corporations power to control and regulate the liquor traffic within prescribed territory. * * *

This is surely as clear as need be.

The prohibitionists, however, refuse to admit that this means what it says. The Associated Prohibition Press says that the question of the constitutionality of the license law was not at issue and until the question is squarely presented the judgment of the higher court cannot be anticipated. Of course, literally this is true. But then the anti-alcoholists have always paraded with great gusto the utterance of the Supreme Court of the United States declaring that the right to sell liquor is not a natural right inherent in citizenship, although that was no more than an *obiter dictum*. What is sauce to the goose, is sauce to the gander, and if there is any comfort to be had for either side from the mere

dicta of courts, the liquor people may enjoy it as freely as the antis.

They say every man in Indiana is a politician. There seem to be some men on the bench, however, to whom this does not apply. If Judge Artman hoped to become a popular hero by his decision, he finds his wings clipped rather rudely by one of his brethren.

Judge Charles E. Henderson of Sullivan, Ind., in the case of Dudley against the people of Hamilton township, not only sustained the constitutionality of the law permitting the licensing of the sale of liquor, but administered a scathing rebuke to judges who allow their personal prejudices to influence their judicial acts and seek opportunities to get into the limelight. He did not mention Judge Artman's name, but the allusion is pointed enough as it stands. Judge Henderson said, among other things:

It is no small matter for a circuit judge to take on and arrogate to himself the declaring of a law unconstitutional which has been on the statute books for more than fifty years in some one form or another; has had new enactments, numerous amendments by several different representative bodies of the people; has been acknowledged (the present law that is sought to be declared unconstitutional) by sixteen legislatures of this states, and has had nearly every section thereof exposed to the scrutiny of the Supreme Court and Appellate Court, and in every instance the validity of the law, when questioned, has been upheld.

A circuit judge that has to attend to the volume of business there is in this circuit has not the time to put his ears to the ground to hear the rumblings of public opinion and catch up the strain as his guiding star in deciding lawsuits, nor has he the time to delve deep into the realm of speculation and devise and hunt up high-spun theories and specious arguments that will usher him into the lime-light and gain for him the applause of the multitude. He must take the cold letter of the law and decide a case according to the law as it is, recognizing that both sides have rights in court. Lawsuits ought not to be gauged by public opinion, but measured by the law only. * * *

If the law granting a license is invalid, then the penal statutes on the liquor question are invalid, and if the penal statutes for the violation of the liquor laws are wiped out then the sale of liquor would be as free in most instances as the sale of dry goods, hardware, groceries, or any other commodities. The truth of the matter is that the law recognizes a public ban on the liquor business and regards it as dangerous to public and private morals, public peace and the good order of society, and therefore, has imposed heavy burdens upon it and severe restrictions and liabilities on those engaged in the business. * * *

I am constrained to overrule the demurrer to the application and grant the license, and, in doing so, I believe I am following the law and performing a service to those asserting the unconstitutionality of the law in that an opportunity is presented to put the matter before the Supreme Court.

Probably the political ambitions of the judge whom Judge Henderson had in mind will soon receive their quietus. In putting one's "ears to the ground to hear the rumblings of public opinion and catch up the strain as his guiding star, in deciding lawsuits," one is apt to misconstrue the noise one hears. They say that Beethoven was once told by some admirers that when he wrote a certain piece of music he no doubt heard in his mind the rolling of thunder or the roar of hundreds of cannon, and he rudely shocked his friends by quietly saying: "No, I just heard a runaway horse coming down the street." Judge Artman probably has also heard of the three little tailors who petitioned Parliament in the name of "We, the people of Great Britain."

The opinion of the anti-alcoholists is not the "public opinion" of America.

Not quite!

To Sell Liquor is a Common Law Right.

Since the above was written the supreme court of Indiana has had the question of the constitutionality

of license laws squarely presented to it in the so-called Sopher case in which Judge Ira Christian of Nobleville had followed Judge Artman. The supreme court declares the position that the license laws are unconstitutional wholly untenable and indefensible. It shows that as early as 1535 the English Parliament licensed and controlled the liquor traffic and that license laws have existed in Indiana since 1807, beginning with a territorial law. The overthrow of the statutes regulating the liquor traffic would, says the court, "operate to restore all persons to their unrestricted rights under the common law to retail intoxicating liquors, and all who desire to engage in the traffic could do so without regard to their fitness, or, in other words, absolutely unrestricted."

That not only settles the "freak" decision of Judge Artman but also demolishes one of the pet contentions of the anti-alcoholists that the right to sell liquor is not a common law right. The court here distinctly recognizes the right of every person to sell liquor without any restriction except such as may be imposed by law. This reverses the entire standing of the liquor business in Indiana, giving it a much stronger footing than it ever had before. It puts the business on an equality with all other occupations, permitting it to do everything that is allowed in any other business except what is distinctly prohibited by statute.

Once more, the prohibitionists have been hoist by their own petard! An important step has been taken towards upsetting the arbitrary doctrine heretofore held by our courts that the liquor traffic has no common law right to exist and is only tolerated to the extent that statutes distinctly permit it.

(August 1, 1907.)

The Lesson from Georgia's Lapse into Prohibition.

The recent success of prohibition in the South bears out the contention repeatedly made in these columns that temperance—using this word in its proper sense of moderation in all things—is the most decisive characteristic distinguishing the higher grades of culture from the lower ones. What is safe for the white man is not necessarily safe for the colored man.

It does not follow, however, that the only way to prevent the improper use of alcoholic beverages on the part of the colored people is to prohibit its use by anybody whatever. The fact that no other remedy could be found serves only to emphasize the immaturity of public opinion in regard to the drink question. There is no doubt that the white people of the state of Georgia, for instance, have not the least idea of giving up the use of alcoholic beverages, notwithstanding the adoption of the prohibition law. No doubt they count upon being able to secure their supplies by direct shipment from the adjoining states. They are, therefore, openly going into a law with the full intention of evading it, or at least evading the spirit of it.

Surely a better way could have been found to protect the colored people from the excessive use of alcoholic beverages. There has been no lack of expedients in the legislation of southern states to restrict the participation of the negro in the electoral franchise. Does the ingenuity of southern legislators stop when it comes to devising means to protect the negro from himself? The police power of the state is practically unlimited in respect of the regulation of the liquor traffic, and even seemingly arbitrary laws in that direction would have been sustained if they tended to prevent excess in the use of alcoholic beverages.

I have dwelt upon this incident for the purpose of exhibiting again the incapacity of our people, in the present state of ignorance and misinformation in regard to the drink question, to legislate rationally upon this topic, and it all comes back to the old story that it is necessary to clear up public opinion and to assist people in learning the truth in regard to this problem by putting them in possession of all the facts and trying to enable them to approach this question as rationally as other matters of public concern are handled.

Much of the Evil Ascribed to Drink is due to Irrational Eating.

In discussing the question of Federal supervision of the Nation's food the Chicago *Inter-Ocean* said in a recent editorial:

Legislation and governmental supervision, no doubt, can play an important part in the matter of preserving the national health, but in the last analysis it is the individual citizen who must do the most.

It is the man who eats ham and eggs in the morning, a New England dinner at noon, two kinds of meat, fried potatoes, raw vegetables, salads and pickles and mince pie in the evening, and a hot sandwich at night who finally becomes a disturbing element in the country, and who may succeed in so spreading the seeds of discord and contention before he reaches a sanitarium that, were it not for the restraining influence of people who eat moderately and digest what they eat, civic strife or even civil war might be the consequence.

We do not need to have our health Federally supervised if we will only strive earnestly to refrain from swallowing things that an ostrich could not assimilate and look pleasant. We should take better care of our stomachs, which will help us to take better care of our minds, which, in turn, will help us out of the prevalent delusion that it is our intellects that are bothering us when, in fact, the trouble is solely with our livers.

I do not know whether the writer of that editorial has been reading the The Growler or not, but there is a cer-

tain resemblance between the thought of this editorial and those which have been repeatedly expressed in these columns. I have insisted that much greater and much more harm is done by irrational eating than by excessive drinking. If it is a delusion that our intellects are bothering us when, in fact, the trouble is with our livers, it is also a delusion that it is drink that is bothering us, for, as a matter of fact, it is eating, far more than drinking, that is at the bottom of so much of our trouble.

Prof. Irving Fisher of Yale University recently published the results of some tests in regard to endurance in muscular work, comparing persons who use the customary diet with those who abstain very largely from the highly nitrogenous foods, principally meat. He found a superiority of endurance on the part of the non-flesheaters which is simply astounding. His tests do not cover the question of strength, nor that of general health, nor of mental activity. They are confined to the one subject of endurance. As far as they go, they seem to imply confirmation of Prof. Chittenden's theory that the prevailing diet includes far too much proteid matter and that a better state of vigor could be maintained if the amount of proteid was reduced very greatly.

While by no means conclusive, all these tests confirm the belief that the average person not only eats too much altogether, but particularly eats too much proteid, which is the most difficult to assimilate and the most injurious to be left in the system unassimilated. It confirms further the position that has been taken by The Growler that this kind of living has much to do with the production of many of those evils which the anti-alcoholist invariably ascribes to the use of alcoholic drink, to say nothing of the fact that irrational eating often directly contributes to excessive drinking.

It is gratifying to note that now and then the daily papers are bold enough to recognize that irrational eating produces people who become a disturbing element in the country, criminals, paupers and insane people. Heretofore, under the influence of the anti-alcoholists, most of these things have been laid at the door of alcoholic drink.

(September 1, 1907.)

We of the Twentieth Century have Gained the Joy of Living.

"We have gained some things that the puritan had not—we of this generation, we of the twentieth century, here in this great republic. * * * We have gained a joy of living which he had not, and which it is a good thing for every people to have and to develop."

This quotation is taken from the address made by President Roosevelt August 20th, on the occasion of the laying of the corner stone of the Cape Cod Pilgrim Memorial monument at Provincetown, Mass. And I prefer, in this instance, to quote Roosevelt, the historian, rather than Roosevelt, the President of the United States. Coming from the historian the words have more weight, while coming from the President they were more certain to secure extensive publicity. Roosevelt has repeatedly shown that, although not of Puritan descent himself, he is a student and admirer of that historic personage. So must every student of history be, for it is doubtful if more important and far-reaching work in the advancement of civilization was ever done in any period of the world's history in so short a time by so few men as by the epoch-making work of the Puritan. And hence, as an historical personage we admire the Puritan.

"As an historical personage," I said advisedly. And it is in that light that Roosevelt admires him. He says: "We need have but scant patience with the men who now rail at the Puritan's faults. They were evident, of course, for it is a quality of strong natures that their failings, like their virtues, stand out in bold relief; but there is nothing easier than to belittle the great men of the past by dwelling only on the points where they come short of the universally recognized standards of the present. Men must be judged with reference to the age in which they dwell and the work they have to do."

The natural inference is that we should hold fast that which was good in this rare historical character, discard that which was faulty and add that which the new era in which we live teaches us to be better than the Puritan of two and a half centuries ago understood.

And here enters what Roosevelt calls the "joy of living." That is what we of the twentieth century have acquired, which the Puritan had not, and "it is a good thing for every people to have and to develop." And that is precisely what the anti-alcoholist would deny us. For he represents the unreconstructed Puritan, the one of three centuries ago, whose fault in this direction Roosevelt has pointed out so tersely.

Evolution of the Highest Ideal of Living.

Historically, the attitude of medieval Europe in regard to the "joy of living," was justified and, in the evolution of a higher ideal, quite necessary. The medieval spirit represented a violent revolt against the extreme sensualism of the ancient Graeco-Roman world and, as usual, those who thus revolted went far beyond the limits of reason in the opposite direction, denouncing as of the flesh and the devil everything

that savored of the "joy of living." It is only within a comparatively short time that the pendulum has begun to swing back again, and let us hope it will not swing back too far beyond the perpendicular, though there is danger that it may, if the present day representatives of the medieval spirit continue their attitude of hostility to rational enjoyment. It is only of late that we are beginning to believe that it is not wrong to enjoy life rationally and, of course, temperately, that we can look upon the joy of living without fear of moral lapse, and without fear of degradation through excess. We have outgrown the zeal of the renegade and worked through into the broad daylight where we need not fly to the cloister to avoid the dangers of lust, where we can look upon the nude in art with freedom from improper emotions, and enjoy the good things of the world without fear of excess and without any feeling of wrong-doing.

Medium tenuere beati.

Enjoyment of Food and Drink as Important as Mere Nutrition.

And while the spiritual growth of man has been tending in this direction, we are receiving more and stronger support from science that the new view is the right view. We are learning that the active pleasurable exertion of our natural faculties is conducive to bodily health and mental vigor, that mental relaxation and pleasure is a fine tonic for mind and body, that the *enjoyment* of food and drink is as important to our physical well-being as is consideration of digestibility and nutritive value. If physiologists prove by experiment that even animals, such as dogs, are powerfully affected by the mere taste of food, that the mere odor of food and the presence of it in the mouth will start the flow of the digestive fluids in the stom-

ach and intestines, how much greater must such effects be in man where the psychical element is infinitely more powerfully developed than in the brutes! How much more important for man, therefore, is the proper consideration of the pleasures of the table, as part of the joy of living!

Important Definitions and Principles Regarding Food Laid Down by Dr. Wiley.

In his book on *Foods and Their Adulteration,* Dr. H. W. Wiley, Chief of the Bureau of Chemistry, United States Department of Agriculture, who has achieved so much popular prominence of late as the champion of pure food, has in the introductory parts some interesting passages which I will here quote, emphasizing by italics those parts which seem peculiarly pertinent to the present discussion:

The term "food" in its broadest signification includes all those substances which, when taken into the body build tissues, restore waste, furnish heat and energy, and *provide appropriate condiments.* . . .

It (food) also includes those bodies of a liquid character which are classed as *beverages* rather than as foods. All of these bodies have nutritive properties, although *their chief value is condimental and social.* . . .

That large class of food products, also, which is known as *condiments is properly termed food,* since they not only possess nutritive properties, but through their condimental character promote digestion and by making the food more palatable secure to a higher degree the excellence of its social function. . . .

Beverages are those liquid food products which are more valued for their taste and flavor than actual nutritive value.

It must not be considered that mere nutrition is the sole object of foods, especially for man. It is the first object to be conserved in the feeding of domesticated animals, but is only one of the objects to be kept in view in the feeding of man. Man is a social animal and, from the earliest period of his history, food has exercised a most import-

ant function in his social life. Hence in the study of food and of its uses a failure to consider this factor would be regrettable. For this reason it is justifiable in the feeding of man to *expend upon the mere social features of the meal a sum which often is equal to or greater than that expended for the mere purpose of nutrition.* . . .

This (study) will enable man, as a social animal, to so conduct himself at table as to *secure the greatest possible pleasure and social benefit therefrom,* and at the same time avoid any injury which ignorance might permit and invite.

I have picked out passages which bear upon the importance and necessity, in the consideration of food, of taking into account what I have heretofore called the psychical element, that is, the pleasurable feelings which the food will arouse directly and indirectly.

Taste and Flavor more Prized in Beer than Nutritive Value.

I find the position lately taken in these columns fully borne out by Dr. Wiley. I have sought to impress upon brewers that they make a mistake in advertising the nutritive value of beer; in fact, they are harping upon the least important of the properties of beer. Of course, I do not deny that beer possesses a certain amount of nutritive value. But, as I said before, is there anybody who will drink beer when he is hungry? Beer is used as an adjunct to those articles which are taken for nutritive purposes mainly. It comes under the head of condiments or relishes. Dr. Wiley goes so far as to say of beverages in general that they are "those liquid food products which are more valued for their taste and flavor than actual nutritive value." We see by this wording that he intends to exclude from the term "beverages" such foods as, while liquid in form, still are regarded almost wholly as nutriment in the stricter sense of the word,

f. i., milk, soups, etc. The definition is useful and ought to be retained for public discussion in that sense; it clearly represents the popular idea of the term, as clearly as such vague terms can be defined in which we try to express new ideas by old words.

Expense for Pleasure not a Waste.

I also hail with satisfaction Dr. Wiley's plain declaration that "it is justifiable to expend upon the mere social features of the meal a sum which often is equal to or greater than that expended for the mere purpose of nutrition." I had never approached the subject from the point of view of comparative expense for such parts of the meal as go to mere nutrition and such as go to the social features and the general enjoyment of the meal. But it is a useful question to investigate. We are met at least once a year by the so-called "Nation's drink bill," wherein we are told how many millions are spent by the people on alcoholic beverages. And those who get up these figures or secure their publication generally designate all this expenditure as a mere waste and worse.

Dr. Wiley says that as much or more may be properly spent upon the mere social features of a meal—whereby he means largely foods having a condimental character, and beverages—than for the mere purpose of nutrition. When it is considered that these food adjuncts are, as a rule, quite expensive as compared with the foods which serve mere nutrition, that statement seems conservative. We have ample justification for saying that the money spent by the people for alcoholic beverages is not wasted, but on the contrary, goes to the satisfaction of a food requirement fully as necessary for the highest degree of well-being as the mere supply of nutriment.

True Value of Alcoholic Beverages.

Moreover, we have here an additional point to appreciate the statement of physiologists that while no doubt alcohol is a food, it is an expensive food. This is doubtless true, and if the nutritive value of alcohol were its only, or even its most important claim to recognition as a proper constituent of beverages, we should be obliged to admit that it did not compare with other foods from the point of view of economy. But, as I have insisted in these columns, the nutritive value of alcohol is the least of its claims. Its condimental value, the fact that the beverages into which it enters are relished, that they heighten the enjoyment of the meal, promote the social functions of food, animate the psychical forces which are of dominant importance in the act of *eating*—while lacking in the act of mere *feeding*—these are the considerations which lend to alcoholic beverages their permanent and solid standing, the security of which is being continually fortified as science opens up more the obscure domain of the sustenance of the human system and its maintenance in a healthy condition insuring the highest physical and mental efficiency and happiness.

The Truth About the Recent Statement of British Physicians Concerning Alcohol.

While discussing what is partly connected with the physiological aspects of the alcohol question it may not be amiss to refer to some statements from physicians about which some fuss has been made in the press of late.

The recent pronouncement in favor of the value of alcoholic beverages by certain eminent British physicians and scientists has been attacked by the anti-alcoholists as an uncalled-for advance by the liquor element. It turns out, however, that it was merely a dig-

nified response to certain innuendoes made by a teetotal physician in Canada with the disingenuousness characteristic of his kind. The *London Hospital* publishes this account of the occurrence:

The question of the dietetic and medicinal position of alcohol is with us once again. A number of well known physicians and surgeons, together with certain professors of physiology, have felt it their duty to issue a collective expression of opinion in favor of the value of alcoholic beverages both in health and disease.

It is not difficult to identify the circumstances which have led to this step. Not many months have elapsed since a prominent metropolitan surgeon took the opportunity offered by the meeting of the British Medical Association at Toronto to denounce the use of alcohol in every shape and form; to proclaim its utter uselessness and even its pernicious action, in the treatment of disease; and generally to condemn it as a dangerous and poisonous agent. Had these propositions been presented merely as the personal opinions of the orator they might easily have been passed over as having no other attraction than a convenient restatement of what the same authority had said on many previous occasions. But with them was associated at least a suggestion that such views represented the general attitude of the profession in this country, and the official position of the speaker lent, as was evident from the criticisms of the lay press, an added significance to this statement.

Considering what is the common custom and habit of medical practitioners on this side of the Atlantic in regard to the use of alcohol, at least in the treatment of disease, it is not a matter for wonder that a number of clinical teachers should, even somewhat late in the day, have determined to put on record views which are in direct conflict with those presented to the Toronto meeting. Now that the issue is joined it is to be hoped that its discussion will be conducted in a fair and scientific fashion, and that from it will result both light and leading.

What the Scientific Men Drank at Dinner.

Another London dispatch in the daily papers recently told of an argument *ad hominem* that was in-

troduced in rather striking fashion by Sir James Crichton-Brown July 25, at the annual dinner of the Medico-Psychological Association. With the assistance of the manager of the dining room he made a record of what each individual drank, and when it came his turn to respond to a toast to science he sprang his results on his surprised hearers. He said:

"We have at this table many of the highest authorities in the country on the alcohol question. Medical superintendents of lunatic asylums see much of the evils of alcohol. They are strenuous advocates of temperance, and have supplied the teetotalers with some of their strongest arguments. It is, therefore, interesting to ascertain how far they adopted extreme views on the alcohol question. There are at this table eighty-four members of the association, and just 5 or 6 per cent have declined alcohol altogether. The remainder, or 94 per cent. have partaken of alcohol in some form, and a large majority in several different forms. I dined a fortnight ago at Sir Andrew Noble's table with eighteen leading men of science of the day, from the venerable Lord Kelvin downward, and not one of them declined alcohol. It is a farce, a gross hyperbole, to speak of alcohol as a deadly poison. Those who declare alcohol a deadly poison should also state that we constantly carry it about. Our bodies have more deadly poisons or toxins, but these human poisons are harmless and may be beneficial as long as they are kept in their right place. Our great aim should be to keep alcohol in its right place."

Confiscating Property Under Prohibition Laws.

If there had been a campaign of publicity and there existed today a public sentiment that could deal fairly with the people engaged in the brewing business, such high-handed tyranny as that proposed in Georgia f. i., would be impossible. America is the only civilized country in which the confiscation of private property, accumulated and employed under protection of law, is practised and sanctioned by the legislatures and courts. There are anti-alcoholists and prohibitionists

in England. But none of them ever had the temerity to propose the suppression of the brewing business without compensation. In this country, when a legislature decides to stop the brewing business they simply confiscate the breweries without a dollar of compensation.

The Nashville (Tenn.) *Banner,* after adverting to the iniquity of the Georgians in confiscating the breweries of that state, says:

> Let us take another business by way of analogy. In Tennessee we have a law forbidding the sale of pistols in the state, a law that does not effect the end intended, as anyone wishing a pistol can get one if he has the money to pay for it. This law is based upon the demonstrable fact that the pistol carrying practice is a great evil and that society should be protected by an inhibition of the sale of the dangerous and deadly weapon. But let us suppose that a great manufactory of pistols had been built up in Nashville, involving an investment of, say a milion dollars, under the sanction of protecting law, and suppose the legislature should enact a law prohibiting the manufacture of pistols in Tennessee, and by such an enactment cause the pistol manufacturer a loss of half a million dollars. Would he not feel that he had a just claim against the state for some reparation, in that his business was not unlawful until the new law that destroyed it was enacted? While it is a recognized principle of government that the individual must suffer for the good of the community if it be necessary, does not a consideration of equity obtain in the practical confication of property where there has been no violation of law upon the part of the owner and when the property has been built up with the consent and by the encouragement of the state? This question does not involve the right of a state to promote temperance, except incidentally, but it seems to be a question involving property rights under the law.

The same thing happened in Iowa and Kansas when prohibition was introduced. It seems that when people approach the liquor question they leave their common-sense and their feelings of fairness and equity

behind, they cannot think straight, being usually under the lash of the fanatics whose obliquity of mental vision incapacitates them from applying to this subject the standards of morals and decency which obtain in regard to other matters.

Again an argument for a campaign of publicity!

Henry Watterson to the Rescue of Betrayed Kentucky.

For many months the Nation has been a mournful spectator of the efforts of the enemies of happiness to wrap about the beautiful state of Kentucky the hideous garment of hypocrisy, to deliver it to the demon of darkness and prohibition. The work of the anti-alcoholists has had the support of certain political leaders who hoped thereby to mount to office and public greatness, using that fad as "ambition's ladder" with the intent, no doubt, of spurning it when their objects were obtained. We beheld the coils of the serpent being wound closer and closer around the fair captive, chained by unscrupulous politicians like Andromeda on the rock. County after county went into the hands of the "drys" until practically only three counties could be classed as "wet." Sunday closing was enforced in Louisville, and there was much said of the wickedness of that city, and especially of the purveyors of liquid refreshment therein. Already the "antis" were shouting in triumph and predicting that Kentucky would soon follow the sad example of Georgia.

Behold, on the wings of eloquence, armed with the sword of truth, and nerved by the fire of righteous indignation, a modern Perseus to the rescue of Andromeda, gives battle to the foul monster that would destroy the state, deemed by its sons and daughters the fairest of this fair land. Speaking as though it were

his last message to the children of what he called Kentucky's Acropolis, his parting word before leaving for the great unknown country, Henry Watterson warned them against vagaries which "would blot Kentucky out of the galaxy of stars and recreate her in the dread image of Maine and Kansas." At the opening of the Blue Grass Fair at Lexington, August 12th, the famous Kentucky editor and statesman concluded a soul-stirring address with the following beautiful peroration:

I am conscious that this is the last opportunity I shall have to look into the eyes of the beautiful women who irradiate this Heavenly spot and to speak for my neighbors and myself, man to man, before a central Kentucky audience. My fathers, no less than your fathers, gave of their blood for this priceless heritage. They were, upon the one side of the house, yeomen—honest, peace-loving, Scotch-Irish yeomen and on the other side, gentlemen and cavaliers and fighters. In the direct Scotch line, however—and I believe as you do in pedigree and heredity—there was a good old minister of the gospel, my great-grandfather, a Madison county Presbyterian preacher, and I trace back to him. I am not here without warrant or commission. My own people, who know me best and have always stood by me, will indorse what I say, when, the day after tomorrow, they come here in divisions and brigades to speak for themselves. I bring you a message of fraternity in advance from them, and, in delivering this message I want to plead before the bar of Lexington, the happiest of cities, the cause of Louisville, the most cruelly maligned. I appeal from the partisans, whoever they be and whatever their aims, to the reason and justice of the whole people, and I declare that *Louisville is neither the Sodom nor the Gomorrah so often pictured by these, but a great and noble city,* full of farmers' boys who came to town from every part of the commonwealth to better their fortunes, still clinging to the old rooftree; a city of homes and altars, whose church bells echo vibrant to the church bells of Lexington, whose heart beats true to the heart of Lexington, whose interests are your interests and whose God is your God, in religion and in morals something above

rather than below the standard of other considerable centers of business and population.

I protest against that religion which sands the sugar and waters the milk before it goes to its prayers. I protest against that morality which poses as a saint in public to do as it pleases in private. As the old woman said of the old man's swearing, "If there is anything I do hybominate it is hypocrisy." In my opinion *that which threatens Kentucky is not the gentlemanly vices of the race course, and the sideboard, but perfidy and phariseeism in public and in private life.*

The men who made the Blue Grass famous, who put the brand of glory upon its women, its horses and its vintage, were not ashamed to take a drink nor to lay a wager; though they paid their losses and *understood where to draw the line. They marked the distinction between moderation and intemperance.* They did not need to be told what honor is. They believed, as I believe, *that there is such a thing as pretending to more virtue than honest mortals can hope to attain.*

I know very well how I shall be rated for saying this; how my words will be misrepresented and misquoted and misconstrued; I told you not to ask me to come here, but being here, I am going to speak as I am given the mind to think and the light to see, and to warn our people against the intrusion of certain "isms" which describe themselves as "Progress," and muster under the standards of what they call "God and Morality," but which fifty years ago went by a very different name; "isms" which take their spirit from Cotton Mather, not from Jesus Christ; "isms" which, where they cannot rule, would burn at the stake; "isms" which embrace the sum of all *fanaticism and intolerance, proposing that, instead of the rich, red blood of Virginia, icewater shall flow through the veins of the people; "isms" which, in one word, would blot Kentucky out of the galaxy of stars, and recreate her in the dread image of Maine and Kansas.*

I refuse to yield to these. Holding the ministry in reverence as spiritual advisers, rejecting them as emissaries of temporal power, I do not intend, if I can help it, to be compelled to accept a rule of modern clericalism, which, if it could have its bent and sway, would revive for us the priest-ridden systems of the middle ages. *I do not care to live in a world that is too good to be genial, too ascetic to be honest,* too proscriptive to be happy. I do not believe that men

can be legislated into angels—even red-nosed angels. *The "blue laws' of New England—dead letters for the most part —did more harm to the people, whilst they lasted, than all other agencies united. I would leave them in the cold-storage, to which the execration of some and the neglect of all, consigned them long ago, not embalm them and import them to Kentucky to poison the meat and drink and character of the people.* I shall leave my home, my professional career and my familiar associates to say whether I do not place, and have not always placed, the integrity of man, the purity of woman and the sanctity of religion above all earthly things; but *I hope never to grow too old to make merry with my friends and forget for a little that I am no longer one and twenty.* When the time arrives for me to go to my account, I mean to go shouting; to go with my flag flying, and, as I never have lied to the people of Kentucky, please God I never shall. I have told them a great many unpalatable things. I have met their disapproval full in the face. I have lived to see most of my admonitions against this, that and the other vain hope vindicated by events. I want to live yet a little longer to tell the truth and shame the devil; but if obscurity and adversity and neglect shall overtake me it will be a comfort even in the valley of the shadow of death that from first to last I *fought, not for the speckled gospels of the short-haired women and the long-haired men* of Babylon, but for the simple manhood and lovely womanhood of old Kentucky—never new Kentucky, but always, and forever, old Kentucky—your birthright and mine.

(October 1, 1907.)

The Common Sense of the People will Finally Assert Itself if Help is Given to That End.

I do not believe the situation is desperate, bad though it undoubtedly is. The common sense of the people will eventually assert itself. Of that there can be no doubt. Even now, when the tide of opposition to the brewing business seems to be at the flood, there are voices, now and then, to call the people to reason.

Here is something from Secretary of War Wm. H. Taft's book, *"Four Aspects of Civic Duty,"* which may

follow with good grace the fine rhetoric of Henry Watterson quoted here last month. Secretary Taft says:

> Nothing is more foolish, nothing more utterly at variance with sound policy than to enact a law which, by reason of conditions surrounding the community, is incapable of enforcement. Such instances are sometimes presented by sumptuary laws, by which the sale of intoxicating liquors is prohibited under penalties in localities where the public sentiment of the immediate community does not and will not sustain the enforcement of the law. In such cases the legislation usually is the result of agitation by the people in the country districts who are determined to make their fellow citizens in the city better. The enactment of the law comes through the country representatives, who form a majority of the legislature, but the enforcement of the law is among the people who are generally opposed to its enactment, and under such circumstances the law is a dead letter. In cases where the sale of liquor can not be prohibited in fact, it is far better to regulate and diminish the evil than to attempt to stamp it out.
>
> By the enactment of a drastic law and the failure to enforce it, there is injected into the public mind the idea that laws are to be observed or violated according to the will of those affected. I need not say how altogether pernicious such a loose theory is. * * * The constant violation or neglect of any law leads to a demoralization of all laws.

A North Dakota paper publishes an editorial on "Intemperate Temperance," in which this passage occurs:

> What license any man, no matter whether he be preacher or teacher, priest or layman or even a newspaper man, who is unduly contentious, a traducer of character, a destroyer of reputations and whose daily delight is to set his neighbors "by the ears," and who is, in short, intemperate in every particular except, perhaps, the use of intoxicating liquors, has to insist that his neighbor, who is intemperate in the last particular alone, is more in need of reformation than he, is more than is given us to see.

The St. Louis *Times,* in discussing Watterson's speech at Lexington, has this among other comment:

We believe with Jefferson that "No nation is drunken where wine is cheap," though he should have added "and pure." The introduction of beer in America has done more for temperance than all the temperance societies and all the prohibition laws combined. The result of the anti-canteen legislation is playing havoc with the private soldier of the army. "Fanaticism," says Mr. Woodson, "is often tyrannical in its methods." Fanaticism is always tyrannical in its methods, proscriptive in its spirit and mistaken in its ends. To the decision of a question so momentous should be brought the force of common sense and accumulated experience, not the hysteria of frenzied agitation.

And in regard to Sunday closing let us quote from E. P. Powell, a Unitarian, writing in the *Jewish Tribune*, on *"Sunday Laws and One-Day Morality:"*

Our churches should have playgrounds and gymnasiums, as well as sermons. When Agassiz first came to America he complained that the worst feature of society was Sunday restrictiveness. He had been accustomed to hear his preacher in the morning and play ball with him in the afternoon. Even John Calvin sometimes adjourned his evening service and went with his congregation to the theatre. . . . I write as one who rarely goes to a theater, but I claim the green fields on Sunday. I insist on my right to take my rest with games that discharge the blood from my brain. We are an overworked nation. Insomnia and insanity are multiplying. Our time for rest we must have, whether in the middle of the week or at the beginning or at the close.

W. H. Allen, general agent for the New York Association for Improving the Condition of the Poor, according to the Chicago *Daily News,*

decries the exaggeration in text books on hygiene, with their charts picturing in purple, green and black the alleged effects of alcoholic stimulants on the heart, brain, stomach, liver, knees and eardrums of the drinking man. He inveighs against texts drawing lessons from accidental and exceptional cases of the excessive use of alcohol and classing moderate drinking and smoking as sins of equal magnitude with drunkenness, while "overlooking grave social and industrial ills that threaten children far earlier and far more frequently than tobacco and alcohol."

The Rule of "Not Too Much."

At Trinity Episcopal church, Sacramento, Cal., Bishop William H. Moreland delivered a discourse regarding saloons, taking his text from I Cor. IX, 25, "Temperate in all Things." He said, among other things:

Be temperate in all things, especially in considering matters relating to temperance. Violent, intemperate, fanatical speech and conduct are continually hindering this great cause.

Let us clear the ground of two mistaken ideas. One is that the mere drinking of wine in itself is a sin. The bible frequently condemns drunkenness, but never the temperate use of spirits.

The common Jewish custom was wine drinking, and neither the prophets nor apostles say one word against it. We have the highest authority possible, for our Lord Jesus Christ Himself supplied wine when it was lacking at a wedding, and it will not do to say that He made unfermented wine, for scholars have shown that He made the ordinary drinking wine, which was as much fermented as ours is. Another false notion is that the abuse of wine prohibits the use of it. Apply this argument to other things. Many men use horses for gambling purposes, and thousands of men are ruined by betting at the races. Shall we then abandon horses altogether and take to the bicycle? But many overdo the wheel, and suffer from curvature of the spine and the bicycle heart. Shall we then prohibit the bicycle? Some people are injured by drinking coffee. Must all the world then give up its morning cup? It never helps any cause to raise false issues about it or defend it with unsound arguments.

And here is a little editorial paragraph from the Cincinnati *Enquirer* of September 5:

It is presumed there will be another effort to restore the canteen. Next time Congress should not take alarm at the flutter of petticoats in the galleries and lobbies.

Bishop Hall, of Vermont, said:

Prohibition drives underground the mischief which it seeks to cure, making it more difficult to deal with the evil and impossible to regulate the trade, as for instance, in the

quality of liquor sold. The present law leads, I believe, in many cases, to heavier drinking in clubs and at home, liquor being purchased in larger quantities than would be the case if it were possible to purchase at a restaurant a glass of wine or beer.

The Rev. Dr. Rainsford, of New York, said:

Are we fools and blind enough to believe that we can suddenly eradicate an almost universal desire for alcohol, meet and overcome with the presentation of an occasional coffee house? No. Our treatment has to be much more radical than this. To drink is no sin. Jesus Christ drank. To keep a saloon is no sin. And any policy that claims the name of Christ or does not claim His name, that deals with the well-nigh universal taste of man for alcohol on the basis of law and order alone, can not commend itself to the best intelligence and is doomed to fall.

The Wilmington (Del.) *News* concludes an article on the Saloon and Temperance with this paragraph:

The truth of the whole matter is, that the modern saloon is here to stay. The modern saloon is the club room of the masses who do not care to bear the expense of fashionable club membership or to maintain an expensive sideboard in their residences. If you believe it is a hell on earth, ask the police or go into one and see for yourself. A common regard for the truth ought to be sufficient reason for any one to ascertain the facts about the conditions that exist.

Prof. Zueblin, professor of sociology at the University of Chicago, in a recent lecture is reported as follows:

The professor, in a word, said that any healthy amusement might be indulged in on Sundays as long as there were no excesses. Regarding the beer gardens, his view is they should be a gathering place for families and friends, not for the sake of merely drinking beer, but places where the serving of beer would be permitted. There should also be music and other amusements of the proper kind.

In discussing Sabbath observance, the Omaha *World-Herald* says:

The time has come in this twentieth century when men of enlightenment must admit that intolerance is one of the

most baneful of all evils. It leads inevitably to persecution and feelings of malice. When a man has reached the point where he recognizes the right of other people to their opinions, even though they differ from his own, he has made a big start toward his own salvation.

The above utterances represent only some things that happen to have come to hand within a week or so. They are here shown because it is well to stop once in a while and look at the reverse side of the picture. We ought not to follow the example of the enemies of the brewing trade and of temperance, and become so taken up with one idea as to believe the whole world revolves around that one thing. That is the fanatic's way of thinking, and is precisely the fault of the anti-alcoholists, which we, who stand for temperance in all things, ought to avoid.

It is true, the above quotations contain nothing whatever that is new to the student of the drink problem, so-called. What interests about them is the sources from which they emanate and the time at which they are published. The point I am trying to make is that there is at the bottom a strong current of common sense in the people, and the brewers ought to make it their business to appeal to it, to arouse it, to bring the people to a realization of the absurdities and abnormalities to which they are being led by a lot of defectives who insist that because they themselves are morbid, healthy people shall live in hospitals or according to hospital regimen.

(November 1, 1907.)

How the Watterson Fight Looks to the Man Up a Tree.

The anti-alcoholists, both prohibitionists and anti-saloonists, have been greatly shocked and scandalized by the flaying they got from Henry Watterson at Lex-

ington, which was printed in last month's AMERICAN BREWERS' REVIEW. "It hurts one's conscience to be found out." And in this case, the fellow that roasted them was not a poor benighted "literary hack" in the pay of the rum devil nor an imp of satan in the form of a brewer whom they could lambaste with impunity, but it was a leading journalist and one of the foremost statesmen of the south, the idol of the state of Kentucky and one worshipped for many years by all true southerners and admired by numerous friends in the north. Brother Watterson is being soundly rated by the anti-alcoholist speakers and writers, as he expected to be. And yet I have a sneaking notion he did not expect it would be quite so bad. He never before realized what it meant to be exposed to the mud batteries of the anti-alcoholists. We who have had the benefit of these mud baths for years know what they are. We realize our helplessness. We feel constantly how the anti-alcoholists are all the time filling the newspapers of the country with their fake news, their pseudo-science and their "pipe dreams" regarding social and economic conditions, while the brewers, whom they charge with controlling the press, never get a word in edgewise.

I confess to a certain mild satisfaction at Brother Watterson's sojourn in hot water. Everybody has a certain amount of meanness in him, and I suppose it is my meanness that gives me the joy over his situation. Brother Watterson, however, is a fighter. He answers back. He refuses to be measured by what he calls the "moral yardstick" of these Pecksniffs, or to take his instructions from the "professional moralist" who, he says, "is as a mile-post, perpetually telling other people the way, yet never arriving there itself." When Brother Watterson gets riled, he even calls names. "Newspaper polecats" is one of the terms of

endearment he applies to his assailants; "the old he-goat liar" is another shot. Says Henry:

> What would become of us if we could not cook our moral rabbit under the warm lids of perfidy and pharisaism, where the greatest man is the biggest liar, and the most eminent statesman the slickest and least conscientious politician? . . . . Our assailants either do not realize the enormity of lying, else they do not care, or—in many cases we doubt not—they fancy that they can lie without detection, preferring to lie than to tell the truth. That must indeed be a bad cause that needs to be propped and promulgated by such means. Yet, as all history shows, religion mixed up with things temporal, quickly takes on fanaticism. Morality becoming an asset, gets to be a beggar-on-horseback, and heresy to the pervailing hysteria assumes the dimensions of the unforgiveable sin, to be visited with the inquisition and the stake. . . .

I do not like to call names. But there are times when I feel as did a young lady whom I once saw crossing a muddy street and who, getting caught between teams going in opposite directions, was splashed all over with mud. A man beside her, caught in the same predicament, relieved his feelings with some violent oaths, whereupon the lady turned to him and said with a sweet smile: "Thank you, sir; thank you!"

Excess in the Use of Alcoholic Drink is a Symptom of a Defective Nature, Not a Cause of it.

It is time publicly to recognize the fact well understood by alienists that excess in the use of alcoholic drink, drunkenness, alcoholism, is to a very small extent the result of any habit of the individual concerned in the use of alcoholic beverages. The drunkard is a defective to begin with, and his nervous unsoundness may take many different forms. In an interview in London Dr. Carlos F. MacDonald, a noted alienist of New York, was recently quoted as saying:

My experience and observations lead me to attach less importance to so-called exciting causes and greater importance to the predisposing causes. Substantially every individual during the most active stage of his life, the stage at which insanity is most frequent, is almost daily exposed to so-called exciting causes, or what I've characterized as the four causes—wine, women, worry and work—and yet it is a fact that sanity is the rule and insanity is the exception of life. Only those who are endowed with unstable mental and nervous organization, whether inherited or acquired, succumb to mental disease under the influence of these exciting causes, hence the great underlying cause of all these forms of insanity, to my mind, is heredity.

The offspring of an anti-alcoholist is far more likely to become a drunkard than the offspring of a temperate user of alcoholic beverages.

Dr. Eugene S. Talbot, in his book on "Degeneracy, Its Causes, Signs and Results," says:

That excess in alcohol frequently occurs in degenerate stocks is undeniable. But, as Krafft-Ebing, Kiernan, Spitzka and others have shown, *intolerance of alcohol is an expression of degeneracy.* The person intolerant of alcohol becomes either a total abstainer because of a personal idiosyncrasy (like that which forbids certain people to eat shellfish lest nettle-rash occur) or because of parsimony, or for both reasons combined. Such total abstainers leave degenerate offspring in which degeneracy assumes the type of excess in alcohol as well as even lower phases.

The person who lives a normal, wholesome life, who does not sacrifice everything to business success or economic efficiency, who believes in the "joy of living" and indulges in it to a proper extent, who does not keep his nerves at extreme tension and his powers at high pressure all the time, who enjoys literature, art, nature, sport, who gives rein to the domestic affections, and who in his eating and drinking includes the temperate use of alcoholic beverages, he is the one whose offspring is likely to be normal, whose children will become neither drunkards nor criminals nor pau-

pers, nor insane, whereas, on the other hand, the man who gives up all for wealth and business success or economic efficiency, who denies himself the joys of life, who pinches and saves in order to swell his bank account, and who abstains from all alcoholic beverages, and the woman who lives the parasitical life of "society," who shuns alcoholic drink, but indulges to excess in tea and coffee, these are the persons whose offspring are much more likely to be degenerate, and the degeneracy may quite readily take the form of excessive use of alcohol.

Others May Learn How it Feels to be Abused by the Anti-Alcoholists.

It really does one good to see an eminent and respectable man like Henry Watterson—at least so he was heretofore, though, of course, he is no longer on the list of respectables kept by the anti-alcoholists—getting a dose of what we have been getting every day for years. If they goad him enough, he may, perhaps conclude that as these people are now lying about him, they have been and are now and will continue to be lying about other people, and that their charges against the beverage traffic are really not much better than a tissue of lies.

Somewhat in line with these occurrences and reflections is an editorial article which appeared September 15 in the Chicago *Inter-Ocean*. It may be well to quote it in full:

A recent experience of the *New York Times* with one W. P. White of Philadelphia illustrates how men professing the most exalted ideals often will distort facts and garble figures in order to sustain some personal hobby—will, in fact, circulate downright lies as truth and salve their consciences with the notion that they are "doing good."

The annual report of the judge advocate general showed, as has every such report for the last six years, that drunk-

enness and the crimes flowing from it had increased in the army since the abolition of the canteen. The *Times* noted the fact and made appropriate comments.

Thereupon Mr. White wrote a letter alleging that just the contrary was true, and giving figures, professedly taken from the official report, showing that general courts-martial had decreased from 6,680 in 1900 to 4,596 in 1906, and that cases of drunkenness before such courts had decreased from 1,645 in 1900 to 504 in 1906.

The truth is, as the *Times* has ascertained by thorough investigation at Washington, that since the power of inferior military courts was extended by the act of March 2, 1901, there have been practically no trials for drunkenness by general courts-martial, and that the decrease of such cases alleged by Mr. White was merely a decrease of pleas of drunkenness as an extenuating circumstance of more serious crimes.

Since 1904 the convictions had in the inferior military courts have averaged from 40,000 to 45,000 a year, and about 60 per cent. of these were for drunkenness. Says the *Times* in comment on the incident:

"The White letter which was inadvertently printed before investigation, is now, presumably, part of the campaign ammunition in the W. C. T. U. strongholds of the country. Their guns, by a strange perversion of feminine logic, are still trained in defense of the dives that benefit by the provisions of the anti-canteen law to corrupt the army."

The comment is severe, but it is justified by the facts. It is certainly one of the strangest exhibitions of moral obtuseness on record that persons whose station and professions should make them examples of truthfulness should persist in circulating lies that sustain conditions making for immorality, and that respectable women should organize and agitate for laws which make the keeping of dives profitable.

"Downright lies," "moral obtuseness," "circulating lies"—you are getting along, gentlemen!

Will the Newspapers and Public at Last Discover the Character of the Anti-Alcoholists?

It would be an easy matter to add to the catalogue of lies fathered by the anti-alcoholists, such as the lies

in the school text-books on physiology deliberately persisted in after their attention had been called to them by the most eminent physiologists of the country; the perjuries resorted to in persecuting liquor dealers, etc. But that is not necessary at this point. In fact, I am satisfied to leave the charging up of lies to such writers as those above quoted. I only hope the newspapermen of the country will awaken to the fact that they are being deliberately, systematically and—the pity of it!—successfully "stuffed" almost every day of the year by those fertile dreamers of dreams. Some of their lies are being exposed. Will the newspapermen continue to believe their statements? In law there is a principle *falsus in uno, falsus in omnibus* (false in one, false in all).

A Masterly Document by the German Brewers' Association.

I do not, as a rule, like to take examples from outside of this country when questions of policy are involved, as conditions are very different in other countries. But there is an instance in point just now that ought not to be passed over. In Germany there has begun, in quite recent years, a similar fanatical anti-alcoholist movement as in America. The German brewers, however, do not sit idly by and allow this propaganda to gain such terrific headway as it has done here. Although the movement of the "antis" remains as yet quite insignificant, the German brewers have already begun active work to check it. Elsewhere in this issue is printed passages from an open letter by Mr. Henrich, of Frankfort, president of the German brewers' association, which I can commend to the careful consideration of every American brewer. That letter, and especially the reply to Mr. Hansen's answer, is a masterpiece of defense of the brewing trade.

It brings out, in fine style, what "The Growler" has frequently enlarged upon in these columns. It refers more particularly to the intangible, imponderable things in life, the higher life, those matters which cannot be expressed in terms of economic efficiency or money making power, but rest in the ideal part of human nature, that part which the anti-alcoholist persistently ignores.

It is a matter of gratification to find these aspects of the alcohol question handled by such an authority, not only because he handles them with consummate skill, but because he makes them the chief defense of the brewing business. That is a line which the American brewer has heretofore sadly neglected.

The economic aspect of the question, on the other hand, is made far less prominent. And therein also the American brewer might do well to learn from Mr. Henrich, if he refuses to accept the advice given by American writers, as he has heretofore done. What does the economic argument amount to? Do you expect to stop the anti-alcohol propaganda by calling attention to the destruction of property values it involves, the throwing out of employment of hundreds of thousands of people, the depreciation of farm lands, and such matters? Did these arguments carry any weight in Maine, in Iowa, in Kansas? What did similar arguments avail against the agitation for the abilition of slavery? Was not the freeing of the slaves the destruction of the greater part of the wealth of the southern states, the impoverishment of hundred of thousands of people, the wiping out of land values, and general economic ruin? And how far did those arguments go at that time, as against those which appealed to the better nature of man, the ideals of a higher culture?

Not that the economic argument should be entirely ignored! But the arguments based upon psychical and

ideal grounds and addressed to those things which go to elevating the standards of living, health, happiness, morality and the joy of living, should be the main part of the brewer's defense of his business.

How paltry the arguments of the anti-alcoholists appear when viewed in the light of these things of the mind and the soul!

Inhumanity and Immorality of the Anti-Alcoholist Proposition.

Mr. Henrich says the proposals of the anti-alcoholists are "inhuman!"

He also says they are "immoral."

Yes, yes! So they are, most emphatically.

What can be more inhuman than to destroy what little comfort and joy the workingman can extract from life by the indulgence in a glass of beer, warming up his heart in the bosom of his family, or, if he is not fortunate enough to have one, unfolding to him the beauties of close companionship with his fellows?

And what can be more immoral than to strip life of that which adorns it, that which raises man for a time out of the dreariness of everyday life, out of the struggle for wealth or economic efficiency—the great watchword of the "antis"—and permits him to indulge his ideals, to follow his day dreams? Does not "the dreamer live forever, and the toiler die in a day?" Whence is he to get the inspiration for a moral life but from his ideals, from the times when, as Henry Watterson said, he "forgets for a time that he is no longer one-and-twenty," when the fervor of youth for all that is good and beautiful comes back upon him and warms up the soul which is being slowly frozen up in the icy flood of the struggle for bread and wealth?

As Byron says:

There's not a joy the world can give like that it takes away
When the glow of early thought declines in feeling's dull decay * * *
That heavy chill has frozen o'er the fountain of our tears,
And though the eye may sparkle still, 'tis where the ice appears.

Ohio Brewers are Following the Lead of Their Texas Brethren.

It is cause for congratulation that, notwithstanding the severe criticism of the Texas brewers by the liquor publications, the Ohio brewers at their recent convention, after receiving a report from a committee sent to investigate the working of the Texas plan, instructed their executive board at once to establish a bureau for the purpose, among others, of looking up reports of disorderly saloons and, where appeal to the proper authorities failed to bring about reform, proceeding against the offenders and stopping the conduct of such places.

If I have any criticism to offer upon this action it is only that it has been so long coming. The brewers have for years been passing resolutions denouncing the disorderly retail stands, and now that the public has about lost faith in their sincerity in that regard, they set about to show their earnestness. Well, let us hope it is not too late to effect a real clean-up and to convince the public that they mean business. And, an important element will be not only to clean up once, but to keep your house clean forever after.

It is true—and that is one of the criticisms of this course of action on the part of brewers—that by proceeding in this way the brewers are doing what the public prosecutors or the police ought to do. But, would they do it, if the police or other officials were

not remiss in their duty? And if the public officials are negligent, who gets the blame? The brewer! It is going beyond the limits of ordinary business and assuming a responsibility far beyond that of other business men, as if, for instance, as I showed some time ago, a dry goods dealer should refuse to sell goods to a dressmaker who made clothes for ladies of the half-world. But the brewer occupies an exceptional position, and while there is, perhaps, no moral obligation on his part to see that his goods are not put to bad uses after he has sold them, nevertheless, it is really a matter of self-protection to keep the retail business clean.

Roosevelt's Crime of Drinking a Glass of Champagne at St. Louis.

President Roosevelt drank a glass of champagne at a luncheon given in his honor at St. Louis last month. Large amounts of telegraph toll were paid by the newspapers of this country in publishing lengthy dispatches describing this event. A great many pulpits the following Sunday rang with denunciations of his act, numerous interviews were published, editorials written, and altogether an awful rumpus was raised.

The fateful act is described as follows:

There was a tense moment at the Jefferson Hotel, St. Louis, luncheon when it was put up to President Roosevelt to drink his champagne or respond to a dry toast.

President Smith of the Business Men's League, holding a glass of champagne above his head, said: "Gentlemen, I pledge you the President of the United States."

All except the President rose to their feet and quaffed the wine.

When they resumed their seats the President arose, he reached out and grasped his well-filled glass, and brought it close to his lips. Then, smiling quizzically, put it back on the table and sat down.

There was a murmur of applause, and several who had

left their glasses turned down said aloud: "He isn't going to drink it."

Instantly the President rose to his feet again and lifted the glass.

A second time it approached his lips, but this time it did not stop. He took a sip of the wine and held the glass poised. There was a burst of applause. This time his face broke into a broad grin, and, bowing to President Smith, with one gulp drained his glass.

Then he looked around the table as though defying a challenge. There was none. Instead there was a burst of applause fairly deafening, in which the ministers present joined.

Putting his empty glass back on the table, the President said:

"I want to thank you heartily for this splendid reception, and through you I want to thank your great State."

Then, turning to Mr. Smith, he said:

"I want to propose a toast to the Business Men's League and to express the wish that its ends may be achieved."

The toast was drunk standing, the President joining.

Gov. Folk drank all the toasts that were proposed.

The Fuss Raised Over Roosevelt's Drink Demonstrates the Morbid State of Public Sentiment.

It is not my intention to argue the case or to throw bouquets at Roosevelt. What strikes me as noteworthy and symptomatic of conditions is, not the fact that Roosevelt drank champagne or that a toast to the president of the United States was drunk in champagne—think of drinking a toast to the president of the United States in ice water!—but the fact that this circumstance was considered of sufficient news value to pay telegraph tolls on lengthy dispatches about it, and to feature it on the first pages of a number of newspapers. Furthermore, the fact that the president was practically challenged to do this thing as if it was something out of the way.

These are the facts that indicate the diseased condition of public opinion. If public opinion on the drink

question were healthy, there would have been no news item in this commonplace incident, it would have been considered perfectly natural and therefore not worthy of comment—which it really was not—that the health of the representative of the Nation's sovereignty was drunk in what is popularly considered the sovereign of drinks. Unto the pure, all things are pure, while to the prurient prude there is much nastiness. Where the healthy mind will see in a picture a beautiful woman, the morbid mind will see an undressed female.

Such is the state of public opinion, or rather sentiment, on the drink question, and until that sentiment is rendered wholesome, the brewer will have a constant fight on his hands against tremendous odds. At the same time, there is no other effective remedy than to attack and try to correct public sentiment. And this can be done only by a fearless, aggressive, positive campaign, on lines in agreement with modern science and with the ideals of a higher culture than the medieval one on which the anti-alcoholist rests his arguments.

And, say, did you notice, away down at the end of the report, the little note that "Governor Folk drank all the toasts that were proposed?"

In ice water?

Nay! Nay!

Morality is the Child of Happiness, Not of Misery.

The history of morality shows clearly that it is not poverty, privation, austerity, barrenness of life that has developed moral ideas. Morality is the fruition of happiness. The man who has dined is at peace with the world, the man with the full dinner pail goes singing or whistling to his work. Clean streets make good citizens. Smoke makes murderers, said Dr. W. T.

Talbot, of New Hampshire, recently in a meeting of the Pennsylvania Homoeopathists state convention at Pittsburg. He said in the course of his remarks:

As a city-bred boy I realize the difficulties confronting us in keeping contamination from the urban atmosphere, but you have little idea, perhaps, of the horrible oppression, mentally and physically, suffered by one coming from the New England hills to the smoke-burdened manufacturing cities. The economic waste of adolescence in such a city as Pittsburg, in depressing proper growth of children, is so closely connected with moral obliquities that it is safe to lay the vice and crime of city children largely to the influence of sewers, gas mains and belching chimneys. Every manufacturer and railway director who allows his chimneys and locomotives to vomit forth volumes of smoke is responsible in as large degree for the depression of vitality which leads to suicide, larceny, robbery and even murder as though he incited it directly.

A meal enjoyed "sets" well on the stomach. A hearty laugh has cured many a case of dyspepsia. Happiness begets good habits, and morality is habit. The savage killed the other man whose goods he coveted. After a while he found it more profitable to let him live and trade with him. Thus developed the "golden rule," considered today the supreme moral law. Every educator knows how much easier it is to make children good by keeping them happy and busy than by keeping the rod in view.

He who would destroy the joy of living and the comforts, cleanliness and general wholesomeness of life, is the greatest enemy of morality, public and private. His work is truly satanic.

E. H. Harriman gives much money and time to a boys' club in New York which was recently described in the Chicago *Record-Herald* by Wm. E. Curtis. The manager of the club expressed his opinion that recreation was the most important element in form-

ing character, which is putting in a little different form what I endeavored to state above.

Temperance Especially is a Product of the Evolution of Higher Culture.

Temperance is that virtue above all others to which all this applies most pointedly. It is the virtue typical of civilized man, the man who has acquired comfort and ease, as compared with the barbarian. Intemperance is the typical besetting sin of the barbarian and the savage. The heroes of the Homeric poems were wonderful eaters and drinkers, but the Greek of the classical period ate temperately, especially of meat, and drank much less than his ancestors. Thor, the ideal of the northern Teuton, on one occasion ate all that was intended for an entire wedding feast, and another time ate two whole oxen at one sitting, washing down the repast with generous quantities of ale, and so scared his host that next day they went out and caught two whales for dinner. It is not so very long ago that it was the proper thing at a dinner party to become "drunk as a lord," and among primitive people, even in our own midst, to be a "hearty eater" is an accomplishment. It is one of the ideals of the human mind on lower levels of culture.

Perhaps, it is that familiarity breeds contempt, or that where there is plenty there is less desire. What ever the cause, the fact is that temperance has grown with the improvement of material environment and with the greater comfort and happiness of life. For, let us give up once for all the old legend about the greater happiness and health of primitive man. That is a nursery tale.

Are We Going to be Turned Into a Nation of Sneaks?

Efforts are to be made at the coming session of Congress not only to force through the Littlefield bill, or a similar one, placing interstate shipments of liquor under state control; to forbid the issuing of liquor dealers' tax stamps in "dry" states and districts, and other measures aimed at the liquor traffic, but also to make the District of Columbia itself dry. And the possibility of such an enormity is discussed quite seriously in the papers by the Washington correspondents.

In a letter on this subject in the Chicago *Record-Herald,* the following passage is found:

Whether prohibition at the national capital would prohibit is the same mooted question as in other parts of the country. There is a sort of prohibition at the capitol building itself now, but it doesn't prohibit. When the canteen was abolished the lawmakers generously—at least willingly—did away with the sale of alcoholic drinks in the Senate and House restaurants.

Now there is no liquor of any kind to be had in the restaurants, but congressional tippling has been transferred to the committee-rooms. The genial committee chairman has his own little buffet, where he takes his nip and entertains his friends. The change from open selling in the cafes to the quiet trading in the committee-rooms also has developed some expert cocktail mixers among the congressmen; and if a committee chairman of convivial habits does not do his own mixing the colored gentleman who acts as janitor must embrace the art among the qualities fitting him for his job.

Is it possible to imagine anything more demoralizing and disgraceful? Imagine the National legislature deliberately passing a law to prohibit liquor selling in the restaurants of the capitol, and then establishing a lot of private bars in their committee rooms!

And we claim to be a nation of virility, of courage, of convictions!

If this keeps up we shall be a nation of sneaks!

(December 1, 1907.)

True Modesty and True Temperance Are Similar.

"True modesty lies in the entire absence of thought upon the subject," says T. H. LEWIN, in *Wild Races of Southeastern India,* in discussing the origin of the feeling of modesty or shame. "Among medical students and artists," says EDWARD WESTERMARCK in *History of Human Marriage,* "the nude causes no extraordinary emotion; indeed; FLAXMAN asserted that the students in entering the academy seem to hang up their passions along with their hats."

"Only that which is concealed excites," says W. F. A. ZIMMERMAN in *Die Inseln des indischen und stillen Meeres,* "and those who introduced in the Society Islands the covering dress and secret indulgence and concealment of the natural feelings, have certainly not improved the morals."

"When the sight becomes accustomed to the absence of raiment," say HENRY ROWLEY, in *Africa Unveiled,* "your sense of propriety is far less offended than in England, where ample clothing is made the vehicle for asserting defiance, if not of actual law, yet of the wishes and feelings of the more virtuous part of the community."

"More harm, I think, is done," says W. PARKER SNOW, in *A Two Years' Cruise off Tierra del Fuego,* "by false modesty—by covering and partly clothing, than by the truth in nature always appearing as it is. Intermingling with savages of wild lands who do not clothe, gives one, I believe, less impure and sensual feelings than the merely mixing with society of a higher kind."

"Where all men go naked," says G. FORSTER in *A Voyage Round the World,* "as for instance, in New Holland, custom familiarizes them to each other's

eyes as much as if they went wholly wrapped in garments."

"There is nothing voluptuous," says W. WINWOOD READE in *Savage Africa,* "in the excessive deshabille of an equatorial girl, nothing being so moral and so unlikely to excite the passions as nakedness."

Speaking of the naked women of New Ireland, Dr. ZIMMERMANN (above quoted) says: "Indeed, I must say that after a short time, after an habituation which is by no means long, one finds nothing objectionable in this total absence of clothing. I have often noticed that the dress of a (European) lady which was not cut according to the prevailing style, attracted my notice more strongly than did the entire absence of clothing in the inhabitants of the tropical islands. It should be added that these people give the observer no cause whatever to think of anything improper. A European woman, if left on one of these happy islands and deprived of her clothes, would, even after many years' sojourn in such regions place her hands before her breast or other parts and by this very desire to conceal would attract attention to that which she tried to hide."

These are a few citations showing what practically all trained observers report.

What is true concerning sexual morality applies equally to the morality of eating and drinking and to almost all other departments of morals. If true modesty lies in the absence of all thought upon the subject, true temperance lies in the practice of using the good things of the world within proper limits without any conscious self-restraint. Such a condition of mind and character is the result of habit and training. The person habituated to the temperate use of things will not, unless he is afflicted with a defective con-

stitution as the result of degeneracy or unfortunate environment, feel any inclination to go to excess.

On the other hand, the person who has been brought up to look upon the use of any of the good things of the world as improper, while knowing or at least suspecting that they are enjoyable, will be constantly under an artificial restraint, his nature will be stunted in some way, and if he does taste of the forbidden joy he is extremely likely to go to excess and, his whole nature being out of proper balance, to become a ready candidate for the hospital, the jail, or the asylum. It was Bluebeard's prohibition from opening a certain chamber that created the irresistible desire to look in, as we all learned when we read the Arabian Nights. As Dr. Zimmermann says, the desire to conceal serves only to attract attention.

But that is not all. While stimulating desire and attracting attention to the object of desire, the enforced abstinence from it also impairs the power of resistance to it. The stunted nature is thrown out of balance, and thus prepared for more ready moral decline and failure. Unbalanced, inharmonious development is the surest road to mental and moral incapacity. The greatest specialists are those who build their specialties upon a foundation of general harmonious education. The specialist who knows nothing but his specialty as a rule amounts to little and preserves through life a distorted view of things, having never acquired a proper sense of proportion.

It is axiomatic that to protect one from injurious influence by the weather one must be hardened to such influence. A hot-house plant or a hot-house child will not be able to resist the cold of winter or the moisture of rain and mist. Likewise, to remove everything that will call for exertion from a person's path will weaken

the nerves and muscles and prevent the development of moral stamina. The result is a spoiled child, the worst contribution to society that a citizen can make.

Let Us Not Make Mollycoddles Out of all the People.

Yet, there seems to be a disposition to make spoiled, nerveless children of all of us. If anybody does anything wrong, we do not try to strengthen the person, but to remove the object over which he stumbled. The spirit which is back of the principle of prohibition as to the use of alcoholic drink crops out in many other places.

A short time ago a certain Italian singer less prominent than his countryman Caruso, was arrested in the monkey house in Central Park in New York City on charges similar to those which brought unenviable notoriety upon his more famous compatriot. A few days after the event, a big newspaper had an editorial paragraph saying that "New York might do worse than abolish its monkey house altogether."

You see, it was the fault of the monkey house!

A few days afterwards a well known Chicagoan who had been mixed up in a divorce case, said it was due to his automobile.

Of course, it was the fault of the automobile, not of its owner or user!

Within a few days more, a clergyman declared that skating rinks were worse than public dance halls in endangering the safety of girls.

Of course, it was the fault of the skating rink!

When the bicycle craze was at its height, there were people who opposed the use of bicycles because it was dangerous to have boys and girls go out riding together.

Of course, it was the fault of the bicycle!

Therefore, the prohibitionist would argue, away with zoological gardens, automobiles, skating rinks, bicycles! The only safe thing for a person to do is to sit at home and twirl his thumbs. Perhaps even that is too much activity. He might twist his thumbs out of joint.

I know the anti-drink "fans" do not think highly of President Roosevelt, but I confess I prefer his doctrine of the "strenuous life" to the mollycoddle teachings of the antis. I am even glad to learn that the W. C. T. U. denied that he sent them a telegram of congratulation on the success of the prohibition movement in Oklahoma. The report that he sent such a telegram seemed incredible anyway. For Roosevelt is a man of action, and as such his principles are necessarily opposed to those who believe in making people good by compelling them to do nothing.

The Alcohol Question is Above all Things a Great Moral Question.

The more I think about the alcohol question the stronger does the conviction become that it is, above all other things, a great moral question. And I cannot refrain from saying again to the brewers that the most important part of the work before them is to attack the anti-drink forces on the moral side. Whenever you get into a discussion of the question you find that the person on the other side proceeds upon the basis that those who oppose the use of alcoholic drink represent a higher moral standpoint, and that those who defend such use are merely apologizing for the indulgence of a more or less improper carnal appetite. If you allow the discussion to proceed under such conditions you have conceded the most important point in the controversy and placed yourself at a disadvantage which no subsequent argument can over-

come. The first and most important step in the entire argument is to deny absolutely the claim of the anti-alcoholists to that moral superiority which they assume; to show, in fact, that so far from being superior, their standpoint is decidedly inferior, medieval, a survival of a lower culture. We who stand for temperance not only in the use of alcoholic drink, but of all things, are defending a far higher moral standpoint than those who would compel all men to move into hot-houses in order to save a few unfortunate defectives. There are other viewpoints from which the drink question must be discussed, and they all have their measure of importance. But it is the moral, the social, and the psycho-physiological viewpoints upon which the matter will be in the main decided.

The idea of modern education is to do away with the old medieval practice of suppression rather than development. The educator of old was continually saying "don't." The educator of today says "do!" and proceeds to give his pupils the right things to do. The rod is no longer prominently displayed. On the contrary, it is believed that the school teacher who cannot get along without corporal punishment is out of date and should be retired.

This principle is making headway in other departments of thought and even in matters of government. I was interested in finding in an article in *Collier's* for November 30, describing the fight of Gifford Pinchot, head of the U. S. Forest Service for the preservation of the National forests, the following paragraph:

> In the old days the signboards on the forest reserves emphasized the penalty for starting forest fires as well as for stealing timber. But the offender was in no danger of being caught in the wilderness, and he knew it. The black-letter headline of the present signboard is *Caution* instead of *Fine*. It aims to make the reader realize that it is his own forest which he may destroy if he leaves a

camp-fire smoldering or throws a lighted match into dry grass.

But when it comes to approaching the liquor question, *Collier's* leaves its reason behind and acts upon prejudice. Most people seem utterly unable to think straight when the drink question is involved.

The Barbarism and Paganism of Anti-Drink Agitation.

If properly approached, it ought not to be difficult to convince the ordinary intelligent person that the demand for the suppression of the liquor traffic and of the public vending places for liquor implies a reactionary tendency, a gravitation towards a lower level of culture.

When the savage or the barbarian, in consequence of his unwholesome manner of living, fell ill, he was believed to be possessed by a demon, and the medicine man or shaman was called to exercise and cast out the demon. Where modern man sees but the results of the patient's own misstep, the primitive mind laid it to some outside power which man could not resist.

This paganism or barbaric form of thought still survives in many instances. And we hear many people who claim to be Christians and to have emerged entirely from paganism, speak of the "Demon Rum" or the "Drink Devil." They represent it as an unholy force, external and hostile to man, from which it is necessary to rescue and protect us.

Did you ever see a fond mother pick up her baby which, toddling with uncertain steps, had stumbled against a chair and fallen and hurt itself, and take a stick and hit the "naughty" chair for hurting the dear little baby?

Will it help baby to see such action? Would not baby be safer if it was told to use its eyes the next time?

The prohibitionist will answer it is but a figure of speech when he declaims against the "Demon Rum." But it is not! He may not himself, nor desire his audience to, fancy the figure of a black demon with a tail, a cloven hoof and a pair of horns. But he retains the kernel of the primitive conception, the idea that it is a power external and hostile to man. He proposes to whip the chair instead of telling baby to use its eyes. He wants to kill the devil, to do away with the monster that threatens him and his hearers. He coddles the criminal who tells him it was drink that ruined him.

Will he tell the thieving bank cashier it was the gold that seduced him? Many men have fallen on account of it. It must be a demon. The man is not to be blamed.

Views of a Liberal Churchman on the Anti-Saloon Fight.

As against this barbaric view of the drink question it is refreshing to find utterances from clergymen who take the modern, civilized, truly moral, and, to my mind, religious view of the matter, as did Selden P. Delaney, dean of All Saints Cathedral in Milwaukee, in a recent editorial sermon in the *Evening Wisconsin.* In answer to the question, "What attitude ought the Christian to take toward this war on the saloon?" he says, among other very sensible things, that some saloons are not dangerous, and some are, but "the latter are dangerous, not because they sell alcoholic drinks, but because they are run by unscrupulous men, and supported by the vicious classes, who use them as

places where they may carry on their dastardly work in secret."

As to the proposition, to close all the saloons in order to get rid of the dangerous ones, he says it is like using a sledge hammer to drive a tack into the wall.

His final answer to his question in this: "The duty of the Christian is clear. He ought to take an intelligent and enthusiastic part in the movement to regulate the liquor traffic, and to keep it within the bounds of decency and moderation. He can best do this by trying to confine the attack to the dangerous saloons."

To all of which we say "Amen!"

The Anti-Saloon Fight is a Reactionary Class Movement.

The fight of the anti-saloon men is not only barbarism. It is reactionary also because it is a class movement. It is an attempt to array the well-to-do against the poorer people. The anti-saloonist does not, at present, work to prohibit the use of alcoholic drink entirely. What he is fighting is the saloon. He apparently is willing, for the present, at least, that the well-to-do should have their drink in their clubs or in their homes, but the poor man who has no club and who cannot afford to buy supplies in quantity must be shut off from its use. The man who buys his coal by the ton may buy wine or beer by the case or whisky by the gallon or bottle. But the man who buys his coal by the bushel must not buy beer by the glass.

It is always an unpleasant thing to pose as the "workingman's friend." Whenever one undertakes to do so, one is at once under suspicion of insincerity. The well-to-do suspect him of ulterior motives, and the workingman himself resents the patronizing air

of his self-constituted "friend." But if there ever was a case where the attitude was justified it is the present. Nothing is clearer than that the restriction of saloons, the Sunday closing, shorter hours on week days, etc., have not, while saloons are allowed, tended to diminish the consumption of beer. The increase of beer production for the last year is close to four million barrels, and for the preceding year it was over five million. About one-fourth of this amount goes into bottles, and the bulk of the bottle beer goes to private houses, clubs and hotels. This shows that as long as there is beer to be had, those who can afford to buy in quantity will have it in bottled form. If the saloons were closed, they would not suffer greatly. Those who cannot or do not buy in quantity would be the sufferers. In defending the saloon, therefore, the brewer is not waging an altogether selfish fight. He is defending the comfort, the joy of living to which the masses are entitled not only in the same, but perhaps in greater measure than the well-to-do classes, for the latter have more opportunity for enjoyment anyway.

The jests of anti-saloon orators and publishers and of the daily press about the saloon as the poor man's club appear inane and senseless as against the fact that all students of the liquor problem are agreed on this point that the saloon supplies the social wants of the masses better than any other institution. Such is the unanimous verdict of all honest investigators, sociologists, settlement workers, or whatever the form in which they have come into contact with the problem. If our newspapers were better informed on the subject—which they should be if the brewers had put the information within easy reach by a comprehensive campaign of publicity—we should not find cartoons and funny paragraphs to ridicule the idea of the poor man's club.

I am not fond of using the catchwords that have been coined in certain quarters, but it does seem that the anti-saloon movement is well characterized as a fight of the "classes against the masses." That this is felt by the people at whom, individually, the fight is aimed, is well illustrated by an article reprinted elsewhere in this issue from the *Labor World,* of Pittsburg. In the course of that aricle it is said that "local option is, indeed, a workingman's question." "The principle that underlies local option," says the writer, "is exactly the principle against which organized labor has been most desperately fighting since long before the eighteenth century. It is, therefore, quite correct to say that trade unionism is not compatible with the principle of local option, for the aim of the latter is to prevent a citizen or several citizens from exercising a personal inherent right, the exercising of which only concerns his or their own personal tastes."

The assumption of the anti-saloonists to act as guardians of the morals of the American workingman is indignantly rebuked in the same article, the writer of which shows a better understanding of the nature of the problem than the anti-saloonists when speaking of the "infinitesimal minority" who abuse the right to indulge in alcoholic drink, he says: "This small minority would be drunkards under any conditions, prohibition or otherwise. * * * They simply live to debauch in some shape or form. Labor as a whole most certainly does not want the general community to be fettered and shackled because of these few men."

By Insisting on Abstinence Employers Will Get Inferior Workmen.

It is being more commonly claimed nowadays that the anti-drink movement of today is no longer an

emotional affair, but based on economic grounds, and that employers of labor insist on abstinence among their employes. The word "abstinence" is not used. Generally the word "sobriety" or some synonym occurs. But the impression is sought to be conveyed that abstinence is meant. If this is the case, it were time the working people pulled themselves together and took action in regard to the matter.

That employers have a right to demand sobriety on the part of their employes will not be denied. But sobriety does not mean total abstinence. And whatever else may be granted, no workingman ought to allow his actions to be arbitrarily controlled outside of the time of his employment. Employers no doubt do not realize what they are doing. If they demand total abstinence outside of working hours on the part of men who enjoy alcoholic drink and are accustomed to its use, they will either drive them to secret indulgence with all its degrading influences or will deprive them of a useful and harmless pleasure and wholesome indulgence and thus materially diminish their mental and physical buoyancy and hence their efficiency during working hours. If, on the other hand, they employ only total abstainers, they will winnow out from a generally healthy population the abnormal and defective natures and thus secure inferior material for their employ. For intolerance for alcohol is a mark of degeneracy, and abstinence not based on actual intolerance of alcohol argues lack of moral control or lack of capacity to enjoy, either of which indicates a weaker and inferior nature than the normal.

Southern Prohibition is Class Legislation.

The character of the anti-saloon movement as a fight of the "classes against the masses" receives fur-

'ther illustration from the laws of the two most recent accessions to the ranks of prohibition states.

In Georgia, where the prohibition law goes into effect January 1, not the slightest pretense is made that the law is intended to interfere with the use of alcoholic drink in private residences. The existing social clubs of Atlanta, moreover, have entered into an agreement to introduce the locker system. Each member may have a locker and may stock it with liquor according to his wishes, the club paying a license of $500 to the state. He may use these liquors for himself, and of course may entertain friends. Probably it will be as in other clubs where the system prevails. Liquor will be free to everybody who can afford to buy it by the gallon, the bottle or the case. He need not serve himself, but can have it served by club attendants from his own locker, and if he is not there, he can authorize his friends to sign his name so that they can use his locker. Besides, what is to prevent one member from lending his bottle to another who has not been forehanded enough to keep his locker properly stocked?

Fourteen locker club licenses have been issued in Savannah.

The Alabama prohibition law contains this paragraph:

> Sec. 12.—That the provisions of this act shall not prohibit the social serving of liquors and beverages mentioned in this act in private residences in ordinary social intercourse.

In addition, a bill has been passed exempting from the operation of the prohibition law the existing social clubs.

And in the face of this barefaced class legislation, intended to deprive the negro and the "white trash" of the use of alcoholic drink while preserving the right of the well-to-do to indulge as heretofore, we are told

by people who pretend merely to publish "facts," that the prohibition movement in the south is genuine and that the white man is willing to forego the indulgence in drink for the benefit of his poor black brother!

Well, the South shall lie on the bed of its own making. Already travelers tell us, the cocaine habit is spreading alarmingly among the negroes, as it has done in all prohibition states and districts.

The Usefulness and Wholesomeness of Alcoholic Drink Must be Shown to the Public.

Evidence continues to multiply that it is necessary for the brewers to take up the defense of their business not in the sense of apologizing for a necessary evil, but by bringing out the usefulness and wholesomeness of the temperate use of beer. Although much has been said in the daily papers during the past month in commendation of the stand taken by the brewers in favor of cleaning up the retail business, still the general tone of the editorial remarks shows that the writers are not familiar with the positive aspects of the problem, but only with some of the negative ones, they deal with the use of liquor as an ineradicable practice, but nowhere recognize its necessary, useful and wholesome features.

Here is a characteristic utterance from an editorial in the Rockford (Ill.) *Star* of December 8, 1907:

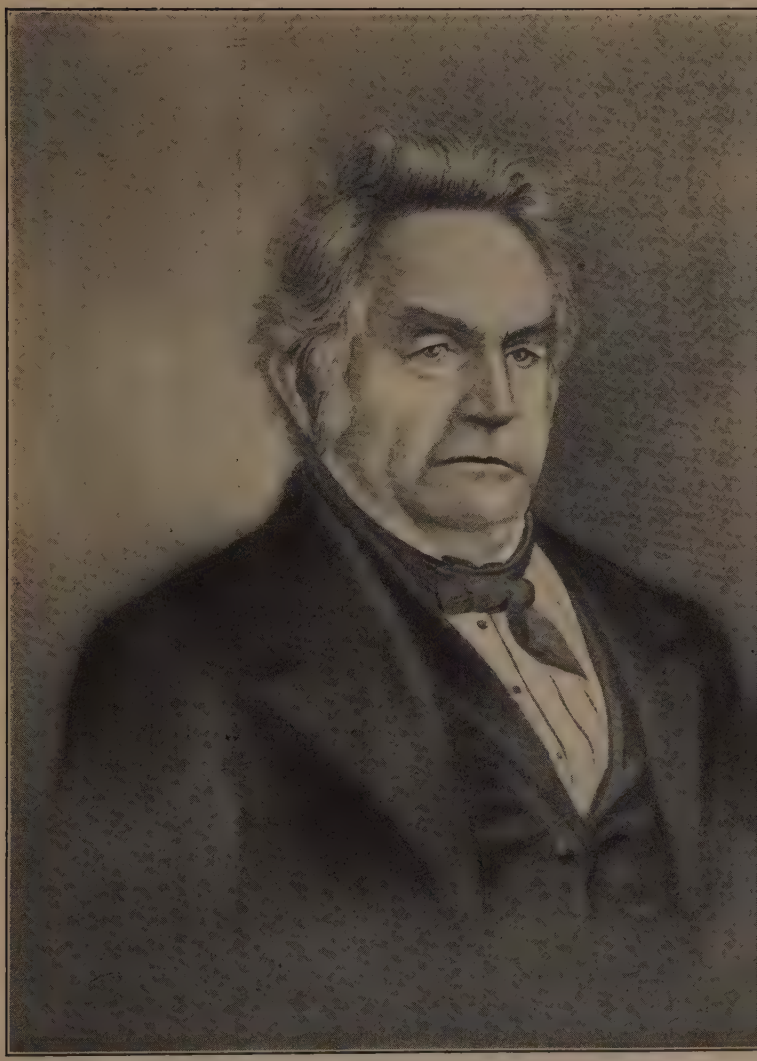
> What then is the definition of this thoroughly organized and popularly backed agitation to put the saloon out of business? Is it not that the great masses have come to realize that the dramshop has produced no good and that only an endless string of ills come from it? Have they not concluded that *a business which serves no useful purpose and whose aptest champion can not give it credit for an atom of wholesomeness,* should no longer be controlled or restricted but wiped out altogether?

The words to which I want to call attention have been italicized.

Now, that is precisely the point on which I have been harping for the last three years in these columns. It is this oblique moral view of the whole liquor problem that we must correct. The social settlement workers blame the anti-drink "fans" because they want to abolish the saloons without offering to put anything in its place to answer the social needs of the massess. Are we not guilty of a similar omission on our side, if we neglect to furnish the positive argument, showing that we do not apologize in a merely negative way for the saloon as a necessary evil, but insisting upon and explaining the positive uses of alcoholic beverages as supplying what is and always has been a cultural need?

We are in a position to controvert the statement of the Rockford *Star* that the business serves no useful purpose and that its aptest champion cannot give it credit for an atom of wholesomeness. A study of the drink question will readily convince any open-minded person that the contrary is true, that a great deal can be and has been said by the champions of the temperate use of alcoholic drink and of the saloon, which does show its usefulness and wholesomeness, aye, its necessity, for the widest cultural development, and that an overwhelming preponderance of scientific evidence, moral philosophy and sociological study strongly favors the use of alcoholic drink.

But this material has been allowed to be on the shelf, or at least, has been discussed within the ranks of those already convinced, if not informed, of the propriety of the business in which they are engaged. Is it not time this knowledge were scattered broadcast among the people?



Dr. BILLY J. CLARK, founder of the first temperance society in the United Sta
(After a print in *The Defender*.)

Improve the Saloons.

(February 1, 1908.)

The Saloon Should Not be Abolished but Improved.

I have not heretofore devoted any space to the editorials that have lately appeared in *Collier's* on the subject of the saloon and the work of the anti-saloon league. On the whole, these editorials could not have been discussed without pulling them to pieces entirely. There is one, however, in issue of January 18, which contains not more tha or three statements that are out of harmony wi facts or conclusions that are out of the bound reason. When the amount of erroneous statements and unwarranted conclusions is reduced so far that it can be sifted out it is possible and proper to discuss the matter. Here is the editorial in question:

Notwithstanding their protest that prohibition does not hurt their business, notwithstanding the fact that Internal revenue figures show increased sales of malt and spirituous liquors in 1907 over 1906, brewers, distillers and wholesale liquor dealers are girding their loins. Never before has any one been able to make the "liquor interests" stand together on anything, but common danger has brought about common interest. Brewer and distiller are shoulder to shoulder to dispute to open territory left to them. The brewers are especially active, and the brewers, among the larger interests, are mainly responsible for the degradation of the American saloon; the small, local brewers; that is, not the big ones who ship their beer far away. As the brewers deal with the lighter and less harmful form of alcoholic beverages this bad leadership or influence bears the look of paradox. But the manufacturers and distributers of spirits, making an imperishable and comparatively concentrated product, are in only distant touch with the saloon-keepers; while the brewers, with their bulky and perishable goods, must maintain close touch. This contact with their customers, together with an intemperate race for business among breweries, has begotten a system to which many of the increasing evils of the saloon business are due. When a few years ago the saloon-keepers of Chicago made a declara-

tion of their business, as required by state law, five thousand out of eight thousand stated that they were "agents for breweries." It is the consequent degradation which has driven "drinking" men, south and west, to vote with the Prohibitionists, for nothing is more certain about this "Prohibition wave" than that it acquires its great strength not from pure hatred of strong drink, but from hostility to our system of distribution—the American saloon.

The brewers never claim that prohibition does not hurt their business. It is the distillers, and in their case the claim may be true. The brewers, on the contrary, have always insisted that prohibition and strongly restrictive legislation works to cut off the use of beer and promote the use of spirits, and very seriously handicaps their business.

True, *Collier's* very adroitly puts its statement in such a way as to create the impression that the brewers make the claim that prohibition does not hurt their business, while leaving the door open to the technical defense that this was not intended to apply specifically to the brewers. Such disingenuous argument is quite in line with what we commonly meet on the anti-drink side.

But even as to the distillers' side of the case, while prohibition does not reduce their business, according to good authority among themselves, it is nevertheless natural that they should oppose prohibition. And I believe they do. It is natural that the distiller should prefer to do a business which is not only in technical compliance with the laws, but also in full accord with the spirit of the law and with good morals. That is quite sufficient reason for him to oppose prohibition. The distiller is as good a citizen as any other business man and quite as much interested in the maintenance of social order.

The Brewer's Responsibility is Only Partial.

It is not true that the brewer is "mainly responsible for the degradation of the American saloon, the small local brewer, that is, not the big ones who ship their beer far away."

As to any difference in this matter between the local brewer whom every one in town knows and generally respects, who is in constant touch with his neighbors, who is always solicited for contributions for any public enterprise, and consulted about business ventures, on the one hand, and the shipping brewer who has no local ties, on the other—well, if there is any difference it is more likely to be in favor of the local brewer. But I do not believe there is any difference.

However, that is immaterial. The main point is that the brewer is not mainly responsible for the degradation of the saloon. If he were, the saloon should have become worse as the control of breweries over it extended. The contrary is the case. The saloon of today is much better than the saloon of frontier days. Every one in Chicago knows that the saloons here are much better now than they were twenty years ago. The general advance in culture naturally effects an uplift all along the line, whether it is street cars, office buildings, street pavements, the regulation of the learned professions, the character of public officials, or the operation of saloons.

Other Influences Tending to Keep the Disorderly Saloon Alive.

There has been great advance in temperance in the last fifty years, the efforts of the militiant total-abstainers to the contrary notwithstanding.

There are two other influences that have much to do with preventing the complete cleaning up of the retail liquor trade. One is the fact that the unreason-

ing agitation against the business and the social stigma which has come to attach to it to an extent, have served to drive out and keep out some persons of character whose places have been taken by persons of inferior character, thus leaving in the business a small minority of disorderly saloons. The other influence is the desire of the low politician to keep disorderly saloons in existence for purposes of "pull" and "graft."

I do not deny the "intemperate race for business among breweries." They have been no better and no worse than the insurance companies, the railroad companies, the packers, and many others who have not yet incurred the wrath of the public. Did any one suggest the abolition of packing houses on account of the abuses existing in them? They got a cleaning up, and the big ones at least are better off to-day than before.

Why, then, must the saloon be abolished? Perhaps it would be well to introduce the French cafe or the German tavern. But that is a matter of evolution of habits, not a matter of law. The process is going on now. The cafe, the resturant, the amusement park, are gradually displacing the bar room. Concerted action to hasten this process seems at present out of the question when there are as many amateur reformers denouncing the drinking of alcoholic beverages by women in public as there are those who denounce their doing it at home. The public, and especially our newspapers and magazines, will have to do a great deal of studying before they can view the drink question as do the real students of it, among whom there is little dispute as to the tendencies which it is desirable to develop. Some states and cities prohibit chairs and tables in bar-rooms, thus hindering the rational development of temperance. Some favor publicity of drinking, others favor privacy. Some shorten the

hours and thus promote concentrated drinking of concentrated beverages. Some enforce secrecy and thus encourage the bottle as against the schooner.

The Drink Question Must be Studied Before Legislation is Enacted.

While this chaos of laws and of opinion prevails, what can be hoped of legislation? Before we can have rational legislation we must have study. No law was ever passed in the United States in regard to the liquor traffic, except the Federal tax laws—and they were proposed by the brewers themselves—that was based on exhaustive study. It has all been hap-hazard, hysterical, slam-bang legislation without knowledge of the facts and, for the most part, without even any desire for knowledge. A member of a state legislature once said to me: "We do not deal with the liquor traffic in the scientific way you do. We simply go on the theory of hitting it whenever we get a chance."

The drink question has an anthropological or social side, a physiological, a moral, a political, an economic and a fiscal. It enters into almost every department of life. It must be studied from all sides. Only when that is done can we hope to get out of the horrible mess into which our present crazy-quilt legislation has brought the matter.

Until our newspaper and magazine writers, our public men and our reformers are willing to study the matter thoroughly, admitting scientific men and real students of the drink question, brewers, distillers, wholesalers and retailers or their representatives, into their councils—as is done when any other business is studied, though none needs it so much—and the people in the trade are given credit for being decent and wanting to do a proper business—until that time comes, the only sane thing to do is to enforce existing laws.

In most cases they are adequate at least to maintain order, if honestly enforced, and there is no sense in talking about the abolition of the saloon until something else is offered to take its place. Enforce the laws, and you will have the support of the brewers. There may be a black sheep here and there among them. There is in every trade. But speaking for the brewing trade as a whole, they want the laws enforced. Their motto is "not strict laws liberally enforced, but liberal laws strictly enforced."

There are other things to account for the "prohibition wave," however, than "hostility to our system of distribution—the American saloon." One is politics. That is an important influence in the South. Vide Wm. E. Curtis in the Chicago *Record-Herald* recently. Another is fanaticism, fifty years of total abstinence agitation, absolutely unopposed by any rational temperance movement like that which was killed fifty years ago by the prohibitionists.

The General Advance in Morals and Hygiene.

The main thing, however, as I have pointed out before, is the gradual progress of people in matters of hygiene and morals, which progress is being *misdirected* by the militant anti-alcoholist in the line of his little hobby, which really covers only a small, almost insignificant part of the great movement, but by concentrating attention upon itself has been artificially magnified and made to work for intemperance rather than temperance, as I have before shown in these columns. With progress in real temperance along the whole line, chiefly in eating, next in business—keeping the chase after the dollar within rational bounds—then in the selfish pursuit of pleasure at the cost of real, profound, unselfish joy, the shirking of burdens,

etc., etc., with progress of temperance in these things will come true temperance in that which is least of them in importance, although among the most salient—drink.

Will come? Nay, it *is* coming, and to a great extend, *has* come. Compare the drinking habits of today with those of fifty years ago, when it was good form to wind up a dinner party under the table, and the saying "drunk as a lord" described a real condition! Or even twenty years ago, when a drummer could not do business without plying his customers liberally with eating, drinking and cigars!

When your boy misbehaves, correct him. Do not kill him.

If the saloon misbehaves, correct it, do not abolish it. It fills a very important social need of the time according to the unanimous opinion of settlement and charity workers, economists, philanthropists and all who have sanely examined into the question.

"Sane and Reasonable" Methods in Prohibition Agitation.

We have seen much in the papers lately about the "sane and reasonable" methods by which recent prohibition victories were won, as compared to the hysterical agitation which, these papers say, has gone out of style.

Well, when you hear of some of these methods they seem hardly "sane and reasonable." It was reported that the passage of the prohibition law in Alabama was secured by a swarm of women taking possession of the capitol on the day the final vote was taken, entering the floor of the chamber, surrounding each legislator who was not in favor of the measure,

and cajoling, praying, crying, kneeling, wringing their hands, etc., until the men were coerced to vote for the bill.

In the Delaware campaign, women marched bands of children through the streets, broke up open air meetings of the anti-local optionists with their noise, and finally, when the respectable voters went into halls, those bands went in there and by noise, cat-calls, etc., broke up those meetings also. If it is "sane and reasonable" thus to make rowdies of the children, I must confess that is a system of pedagogics with which I am not familiar.

Centennial of the Beginning of the Organized Temperance Movement.

(January 1, 1908.)

The present turn of the year bears more than ordinary significance for the American brewer, and in more senses than one.

It is not only the beginning of a new year, but the beginning of the second century of the organized temperance movement in America. Mind you, I say temperance movement, in this case, not anti-drink movement. It was on April 13, 1808, that Dr. Billy J. Clark, in the town of Moreau in Saratoga County, N. Y., started the first temperance society on this hemisphere of which we have any record.

This movement as first begun was a temperance movement in the true sense of the term. The members of Clark's society pledged themselves to abstain from the use of ardent spirits and to use for stimulating beverages beer and mild wines.

Success of the Original Temperance Movement.

For nearly half a century the temperance movement continued along that line, and its success was marked. About the middle of last century the total abstainers

secured control of the movement, and first turned the pledge into one of total abstinence from all alcoholic beverages, following this up with the demand for the prohibition of them by law. It was now no longer a temperance movement, but the reverse, and the old societies broke up and vanished. In place of a movement which had materially assisted the social movement towards temperance, raising the American people from its place at the bottom of the list of sober nations into the very front rank and near the head of the list, there now arose a movement whose practical tendency and effect was the opposite, constituting a hindrance to the further development of temperance. From that time forward, temperance increased through the operation of general natural causes in spite of the prohibition movement.

The centennial of the organization of the first American temperance society is an event of importance to the brewing trade. It is appropriate, therefore, to publish in this issue a picture of Dr. Clark, the starter of this organized movement.

The Fathers of the Republic Favored Mild Fermented Beverages.

Clark was in harmony with the leading men of his time, the founders of our Republic, in promoting the use of mild fermented beverages as the surest cure and preventive of intemperance in drink. That is the position frequently laid down in the proceedings and publications of the United States Brewers' Association for many years past. It is the position endorsed and espoused by the leading students of the drink problem in all civilized countries. It is the position carried through with almost startling success by the Swiss nation—a laboratory for sociological experiments that little country might be termed—whose

brilliant success ought to be applied with confidence by the more populous nations. It is, finally, the position adopted by our Congress in the imposition of the Internal Revenue tax system which has led to the happiest results although checked and hampered by unreasonable state and local legislation in many instances, the distinction between mild fermented beverages and ardent spirits being obliterated in consequence of the irrational attitude of the anti-drink fanatics.

Clark was the father of the temperance movement, rendered abortive by the militant total abstainer and prohibitionist. The latter have no right to claim him as the father of their movement. His child was a sturdy, healthy youngster, for which a changeling has been substituted. Had the ideas of Clark, Rush, Jefferson, Hamilton—the two latter agreed on this point—continued to prevail, we should today have no liquor problem of sufficient magnitude to trouble any one.

Brewers' Position Same as that of the Early Statesmen.

What's the use of crying over spilled milk?

A great deal! In these days when the brewer is pictured to the public as artfully concealing under his ample clothes the cloven hoof and long tail of the prince of darkness, when the mashing tool is represented as the pitchfork with which the souls of his victims are thrust into the torments of everlasting fire, when the joyful strains of the orchestra in our cafes are denounced as the call of the siren to eternal damnation, when the refreshing drink which the poor man sips in the saloon where saw-dust or white sand covers the floor is described as a veritable hell-broth to eat out his vitals and shut him out from everlasting life—in these days it is well to pause, as the centennial of

the organized temperance movement approaches, and to call to mind that it was not always thus, that the fathers of this country thought otherwise, that Jefferson held that no nation is drunken where wine is cheap, that Hamilton desired to discriminate by taxation in favor of beer and wine, that those who brought light beer to America were acclaimed as the saviors of the nation from drunkenness. It is useful to point out to those with whom we talk, that all this beneficent work had well nigh been made abortive by the intemperate demands of the teetotalers and prohibitionists, were it not for the fact that the cause had already gained too much headway for even so determined a foe to stop it.

We are hero worshipers as much as other people. A careful reading of our early history shows that it was the hero-worship for Washington that carried the Federal Constitution through and created this Nation, and we have put haloes about the heads of Washington and some of his contemporaries. Most people do not know how those men felt in regard to the use of alcoholic drink. It is well they should know that the greatest Americans, the fathers of this country, took precisely the same ground which the United States Brewers' Association has proclaimed for decades past. It is well they should be taught that those men stood for temperance, for moderation. And if they were to come to life today they would undoubtedly take the same position.

Here are a few lines from an editoral in the Mansfield, Ohio, *Shield,* of Dec. 10th last:

Immoderate use of liquor wastes substance, dissipates fortunes, brings sufferings, causes crime, bloodshed and murder and often destroys its victims, body, mind and soul. But intemperance of many other forms has done these same things—an hundred fold more. Intemperance in drink

has slain its thousands and its hundreds of thousands, but intemperance in thought, word and deed has slain its millions and will continue to do so until many zealots learn that *the only temperance that counts is temperance in all things.*

Resolve to Clean up the Retail Trade and Your Own Business Methods.

The past year has been full of events that should cause the brewer to stop, at this turn of the year, and take counsel with himself and with his fellows. He has been entrained, as the engineer would say, in the mad rush for the dollar, together with so many others. He has not always considered whither he was drifting. He has thus helped to supply ammunition to his enemies. He has in some respects laid himself open to just critisicm.

The first resolution for the New Year should be to climinate all the objectionable features which he has allowed to grow up in the business, as far as lies in his power to do so. Of that subject I spoke fully in last month's issue of this journal.

Resolve to Enlighten the Public as to the Drink Question.

But he also has sins of omission to reflect upon, sins against himself. He has allowed fifty years to go by during all of which time the enemy has been gaining strength. He has allowed the intemperate anti-drink "fans" to work undisturbed and unopposed upon the public mind, to dominate pulpit, press, public men, until today he awakes to find himself environed by a wall of prejudice almost as impregnable as it is unreasonable.

The second resolution for the New Year should be to enter upon a vigorous, comprehensive, sagacious and

far-reaching policy of enlightening the public mind, of spreading the truth among the masses and among those who form public opinion, of breaking down the prejudice now existing against his business, with the ultimate purpose of securing such dealing with the liquor problem as will conform with science, with morals, with economics, with the highest ideals of human society. And to accomplish this, all that is necessary is to carry the truth which he knows, among the people at large.

These two resolutions, steadfastly adhered to, are what the Growler wishes the brewing trade of America to formulate at the beginning of the New Year and of the second century of the organized temperance movement.

APPENDIX.

The Committee of Fifty.

The Committee of Fifty for the Investigation of the Liquor Problem was organized in 1893. Following is a declaration of its intention.

"This Committee, made up of persons representing different trades, occupations, and opinions, is engaged in the study of the Liquor Problem, in the hope of securing a body of facts which may serve as a basis for intelligent public and private action. It is the purpose of the Committee to collect and collate impartially all accessible facts which bear upon the problem, and it is their hope to secure for the evidence thus accumulated a measure of confidence on the part of the community which is not accorded to personal statements."

This plan was carried out with the assistance of experienced workers.

The Committee has published the following books:

1. *The Physiological Aspects of the Liquor Problem.* Investigations made by Prof. W. O. Atwater, Wesleyan University; John S. Billings, Astor Library; Prof. H. P. Bowditch, Harvard Medical School; Prof. R. H. Chittenden, Sheffield Scientific School (Yale); Dr. W. H. Welch, Johns Hopkins Hospital.

2. *The Liquor Problem in its Legislative Aspects.* An investigation made under the direction of Charles W. Eliot, President of Harvard University; Seth Low, former President of Columbia University; Hon. James C. Carter, of New York.

3. *Economic Aspects of the Liquor Problem.* An investigation made under the direction of Prof. Henry W. Farnam, of Yale University, by John Koren, with the co-operation of the representatives of thirty-three charity organization societies, sixty alms houses, and seventeen prisons and reformatories.

4. *Substitutes for the Saloon.* An investigation made under the direction of Prof. Francis G. Peabody, of Harvard University; Dr. Elgin R. L. Gould, of New York; and Prof. W. M. Sloane, of Columbia University, by Raymond Calkins, with the co-operation of many teachers, students, settlement workers, and other investigators.

5. *The Liquor Problem.* A summary of investigations conducted by the Committee of Fifty 1893-1903. Prepared for the Committee by JOHN S. BILLINGS, CHARLES W. ELIOT, HENRY W. FARNAM, JACOB L. GREENE, and FRANCIS G. PEABODY.

These books have been published by Houghton, Mifflin & Co. They embody practically the only sane examination of the liquor problem ever made in America, and while incomplete, if one expects a study of the alcohol question from all points of view—some important points being omitted; while giving no conclusions from a survey of the subject in its entirety; while suggesting, on the part of some of the agents employed to collect material, decided, although unconscious, bias against the use of alcoholic beverages; while indicating, on the part of the scientific observers, extreme caution in the statement of conclusions; while almost wholly ignoring the highly important psychical elements involved in the problem, owing, probably, to the fact that the investigations concerning the ethical aspects of the liquor problem remained unfinished in consequence of the death of Col. Jacob L. Greene, of Hartford, Conn., who had that branch of the inquiry in charge—notwithstanding these shortcomings these books must be recommended to every earnest student of the liquor problem, and, in fact, it is a safe statement that a study of the problem cannot be made without them. Bearing in mind the criticisms above made, these books are safe as far as the statements of facts are concerned, which is of the greatest importance to the student, since the publications of the anti-alcoholists, on the contrary, are so patently and lamentably deficient in that respect.

The Committee of Fifty consisted of the following gentlemen:

Prof. Felix Adler, New York, N. Y.
Bishop Edw. G. Andrews, D. D., New York, N. Y.
Prof. W. O. Atwater, Wesleyan University, Middletown, Conn. (Lately deceased.)
Dr. J. S. Billings, Astor Library, New York, N. Y.
Hon. Charles J. Bonaparte, Secretary of the Navy, Washington, D. C.
Prof. H. P. Bowditch, Harvard Medical School, Boston, Mass.
Rev. Prof. Charles A. Briggs, D. D., New York, N. Y.
Z. R. Brockway, State Reformatory, Elmira, N. Y.
John Graham Brooks, Cambridge, Mass.

Hon. James C. Carter, New York, N. Y.
Prof. R. H. Chittenden, Sheffield Scientific School, Yale University.
Right Rev. Thomas Conaty, D. D., Los Angeles, Cal.
John H. Converse, Philadelphia, Pa.
Wm. Bayard Cutting, New York, N. Y.
Rev. S. W. Dike, LL. D., Auburndale, Mass.
Wm. E. Dodge, New York, N. Y.
Rev. Father A. P. Doyle, Washington, D. C.
Charles W. Eliot, LL. D., President Harvard University, Cambridge, Mass.
Rev. Father Walter Elliott, Paulist Fathers, New York, N. Y.
Prof. Richard T. Ely, University of Wisconsin, Madison, Wis.
Prof. Henry W. Farnam, Yale University.
Rt. Rev. T. F. Gailor, D. D., Bishop of Tennessee, Memphis, Tenn.
Daniel C. Gilman, LL. D., Baltimore, Md.
Rev. Washington Gladden, D. D., LL. D., Columbus, O.
Richard W. Gilder, New York, N. Y.
Dr. E. R. L. Gould, New York, N. Y.
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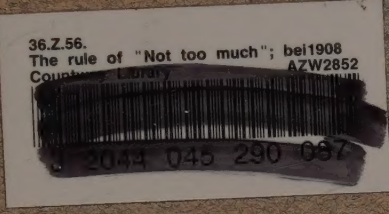
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